

WANTED: One million used Bibles

Who wants a used Bible? According to the World Home Bible League, thousands of people in many English-speaking countries around the world need the Bibles and New Testaments that North Americans are no longer using.

This month the League launches a campaign to collect and distribute one million of these used Bibles during the next year. League officials are asking Christians to send their old or seldom-used Bibles and New Testaments to the League headquarters in South Holland, Illinois, where they will be repaired, if needed, and sent to people in various overseas countries.

Churches are being encouraged to donate old pew Bibles, and various Christian and civic organizations are asked to collect used Bibles from their employees and constituents.

"The majority of homes in the United States and Canada have extra Bibles that are not being used, such as those received as gifts or through Sunday School classes," said, William A. Ackerman, international director of the World Home Bible League, an evangelical Bible printing and distribution organization. "We think a Bible should be read. And we know thousands of people in foreign countries who are eager to have a Bible to read."

The League's latest collection drive comes in response to thousands of requests for Bibles that the League has been unable to meet in recent years. League officials estimate that 50,000 used Bibles could be placed each month if they were available. At least one million used Scriptures will be required to meet the growing needs in several African countries, as well as India, the Philippines, Guyana, South America, and other nations.

In areas where Bibles are scarce or too expensive for the average citizen to buy, any Bible, new or used, is considered a priceless gift, according to Ackerman. "There are people who are thrilled to receive a good used Bible or Testament, particularly one with study aids," Ackerman said. "Obviously they would be even more pleased to receive a new Bible, but many specifically ask for an old or used one. They assume there is greater likelihood of getting an older one."

With the rising cost of printing, their assumptions are usually correct. It costs the League approximately \$2 for each new Bible and an additional 30-50 cents to mail it overseas. Providing a used Bible requires only postage, usually less than one-fourth the cost of providing a new Bible.

League officials claim they will be able to vastly increase the number of Bibles which reach people overseas if they are able to collect more used Scriptures.

Most of the recent requests for used Bibles have come from churches in several countries in Africa and from India. Nearly 500,000 used Scriptures could be placed in India within the year, according to the Rev. Dennis Mulder, League official. Although 27 different languages are spoken in this commonwealth country, English is still the language most often used in trade and education.



Mr. William Ackerman (left), international director of The World Home Bible League, presents a used bible to Dr. Edwin Roels, African Coordinator of the League, while Rev. Chester Schemper, Latin American Coordinator, looks on. Used Bibles from the U.S. and Canada are being placed in the hands of men and women overseas as part of the World Home Bible League's Scripture Distribution Program.

English is also the official language in eight African countries, and is one of two official languages in five other countries. League officials have pinpointed Nigeria, Ghana, Uganda, Kenya and Rhodesia as top priorities for receiving used Bibles this year. Dr. Edwin Roels, African Coordinator for the League, estimates 650,000 used Bibles could be placed in the countries of Africa if they were available.

In Nigeria, a country with one-sixth the population of Africa, students are required to study religion in the classroom. Thousands of them take Bible classes, but many have no Bibles of their own. The League has recently distributed New Testaments to students in Liberia for use in their required religion classes, but the entire Bible is still needed in that country.

Bibles have been rationed, two per church congregation, in some areas of Ghana. The League shipped some used English Bibles there recently which enabled more church members to have a Bible, but the shortage is still acute.

Doug Nichols, co-director of the Action International Ministry in the Philippines, told League officials recently that pastors and Christian workers are in desperate need of Bibles, particularly one with study aids. The League has sent several hundred used Bibles to the Philippines, but Nichols said he could place as many as 25,000 Bibles in the hands of Filipinos this year.

"It is touching to see a pastor or Christian worker who has been in the ministry for years, receive their first good study Bible, especially after they thought they would never be in any position to purchase one themselves," Nichols said. Christian workers in the

Philippines earn between \$30 and \$50 a month.

Having the money does not insure that people in some countries will be able to buy Bibles or Christian materials. A Hindu convert to Christianity in Mauritius, a British Commonwealth island in the Indian Ocean, wrote the League: "This is an underdeveloped island with the majority of the population being Hindu or Moslem ... there is no Christian library or bookshop or organization here where we can get Christian materials. ... So send me old or damaged Bibles and New Testaments."

The League also receives more requests for used Bibles than it can handle from prison chaplains and urban ministries in the United States, where low-income people cannot afford a Bible.

Individuals, churches and Christian organizations may respond to this campaign by sending any Bibles which are not being used to the **World Home Bible League, 16801 Van Dam Road, South Holland, Illinois, 60473**. Bibles should be packaged securely and sent by fourth class mail with proper postage and a return address. Donors may also wish to include a donation to help cover the postage required to send the Scriptures overseas. The League has mobilized a crew of volunteer workers who will check the condition of donated Bibles, sort them, and prepare them for shipping.

Founded in 1938 for the purpose of placing a Bible in every Bibleless home, the World Home Bible League now prints and distributes 12 million Bibles and Scripture portions a year in 70 nations and in 167 different languages.

The League began collecting Bibles 15 years ago when the cost of providing only new Bibles became prohibitive.

In addition to Bible printing and distribution, the League underwrites the production of the majority of new language translations of the Bible by Wycliffe Bible Translators. The League also prints and distributes Bible study courses and other materials designed to help churches in their ministries.

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Viewpoint

Canada is no longer a Christian country

Despite the apparent winds of charismatic change which rippled across the land in recent years and despite a "born again" attitude within some of the mainline churches, Canada is no longer a Christian country.

Well over half of the nation holds a belief in secularism — that the world is all there is and that they might as well enjoy life while they can.

These findings are based on a report by church growth researcher, Rev. Dennis Oliver, a 37-year-old Presbyterian. He has spent the past five years doing research work at the Canadian Church Growth Centre in Regina, Sask. His findings reveal a religious reality which totally contradicts the widely held belief that Canada is a Christian country.

Mr. Oliver says that only *one-third* of the population has "any functional relation to God in the traditional sense." "Secularism is the principal orientation of the majority," he says.

Some other conclusions are also startling. We often talk about the "mainline" churches — Anglicans, Lutherans, the United Church. But there is a new mainline made up of newer Protestant groups which tend to overshadow those traditional, older churches.

"Many newer and smaller religious groups have gained in strength to the point where they can be considered to have achieved mainline status. They presently outnumber the more traditional Protestant Churches."

He bases his arguments on average numbers attending services rather than on official church rolls or census figures. Far more Pentecostals attend church on any given Sunday than Anglicans — 256,000 compared to 187,374.

The Jehovah's Witnesses' Sunday gatherings exceed those of the Lutherans. More gather to attend ser-

vices of the major Mormon church than those of any Lutheran or Holiness (Salvation Army, Christian and Missionary Alliance, etc.) denomination. And there are now more Muslims in Canada than Presbyterians, who have sunk steadily over the past decade to a current figure of about 169,000.

Mr. Oliver says that the churches which are generally lumped together under the title Evangelical or Conservative-Evangelical (including most Baptist churches, all Pentecostals, some Mennonite and a number of independent traditions) now have a combined average Sunday attendance of 397,000. This is greater than that of Canada's leading Protestant denomination, the United Church, which has 378,156.

If you want to put a tag on Canada's religious stance, then you could say that the religious segment of Canada is mainly Roman Catholic. That church's communicant membership stood at 10 million, according to 1978 statistics. But even more significantly is the fact that approximately 46 per cent of them are active in church attendance.

Active Roman Catholics outnumber active members from all other church groups combined by almost three to one. "Catholics are more pious or active than their Anglican and Protestant counterparts and much more widely spread across the country," says Mr. Oliver in his report, *New Canadian Religious Pluralism*.

Oliver cites immigration patterns as one cause of Roman Catholic ascendancy. "Protestant churches and the Anglican church have in the past benefitted from immigration of their natural constituents — such as Scandinavian Lutherans, Scottish Presbyterians, and English Anglicans.

"However, this easy and natural source of growth has dwindled for two reasons. First, immigration trends have

changed, to their detriment. Secondly, the mother countries of these faiths have become so secularized that these churches no longer benefit from receiving their emigrants."

Look at our own Reformed churches in Canada and the United States. Had it not been for immigration, the Reformed denomination would not be here. Immigration launched the Reformed churches in the United States (first) and then in Canada. When immigration stopped, so essentially did the denomination's growth. The Reformed churches have simply been holding their own because of internal growth — propagation.

Oliver's second point about the mother countries certainly applies to us. We have seen a spiritual deterioration in The Netherlands over recent years to the point that there is little spiritual backbone left in that country ... at least, not of any substance to provide Reformed leadership to the churches in Canada and the United States.

Roman Catholicism in Canada, says Oliver, has been able to withstand the charismatic lure which tends to divide rather than unite a denomination.

Evangelicals (and, I suppose, we could be counted among them) have been able to transmit their faith to their children through strong Sunday schools and church education programs but their growth has not been through conversions as much as it has been through transfers from like-minded groups.

Church growth researcher Prof. Reginald Bibby of Lethbridge, Alta., had dubbed this phenomenon "the circulation of the saints", leaving one denomination for another.

This all points to the fact that, as Canada becomes increasingly secular, our churches are doing an ineffective job in converting them to Christianity.

"The evangelism we're doing is really one brand of Protestantism speaking to another brand. We're helping shift the church population around in the name of evangelizing the world," says Oliver.

The non-religious segment of society — or at any rate, a good part of it — is looking for something more substantial in terms of an understanding of life and the world. They now bathe in a life of pleasure. We must seek them out and bring them to Christ. With only one-third of the nation having "a functional relation to God", we have a tremendous task before us.

Keith Knight

CALVINIST CONTACT

99 Niagara Street
St. Catharines, Ont. L2R 4L3
Phone (416) 882-5614

Editor and Publisher — Keith Knight
General Manager — Harry de Vries

Accounting — Helen VanOostveen
Advertising — Anje Buma
Circulation — Anna de Vries
Layout — Deanna Struyk

Editorial Council
Rev. J. Geuzebroek, President; Rev. J. Van Harmelen, Secretary; Dr. R. Koolstra, Mrs. I. Parilaviet, Rev. John Drost

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Christian education in emerging Asia — Part 7

With the American occupation of the Philippines in 1898 came an influx of Protestant missionaries. The first Protestant missionary to arrive on the new field was the Presbyterian pioneer missionary Rev. James B. Rodgers, who came in April, 1899. He started his work in Luzon. The American Baptists arrived on the field in 1900 and concentrated their efforts on the islands of Panay and Negros. The Convention of Philippine Baptist Churches was formed in 1935. Convention Baptist churches are now not only in the cities, but even in small barrios. Leadership of their churches is drawn from the College of Theology connected with the Central Philippine University in Iloilo, and the Convention Baptist Bible College in Bacolod City.

Protestants experienced good numerical growth for years. But with the growth of the various denominations came division. Peter G. Gowing comments in his book *Islands Under The Cross*: "This was perhaps inevitable, given the principle of religious liberty, unavoidable personality differences in understanding of the Gospel, and the dynamics of Filipino nationalism, to say nothing of the misjudgments and mistakes of the American

missionaries."

Since the Second World War many new Protestant mission societies and denominations have started work in the Philippines. Protestantism is now frightfully fragmented. Denominational disputes are often American imports. Many of the separatistic Baptist groups have continued to fight their battles in the Philippines, instead of leaving their differences behind in their home-land. In Negros Occidental there are some 30 different Baptist churches. The continued and ever increasing divisions within evangelicalism is a great hindrance to an effective Gospel witness. The large Roman Catholic majority and the Muslim population find the multitude of denominations, missions and sects are hard to grasp.

From the very beginning of their mission efforts, Protestants saw the need for educational opportunities for their converts. Schools were soon started in many parts of the Philippines. These Protestant schools don't owe their origin so much to the official action of churches or organizations, but to the enthusiasm of missionaries, pastors and local laymen. Among the Protestant denominations, the Episcopal schools are cited as the most

extensive. They have 212 elementary schools with 2,811 pupils, 9 high schools with 5,602 students, employing a total of 375 teachers.

The Protestant schools are of the American type, strongly influenced by Western philosophies of education. They are also feeling the current of secularism. Direction is lacking.

Protestant schools are scattered in different areas in Mindanao, Visayas and Luzon. Of the 19 Protestant-related universities and colleges, only two are located in Manila. Therefore, those who have no opportunity to go to Manila, the educational centre of the Philippines, can avail themselves of an education in a convenient location.

Filipinos are grateful for the educational services provided by the Protestant schools; but the close relation of Protestant education to the U.S. is criticized. Filipino Christian educators David and Evelyn Feliciano say regarding the Protestant-run schools: "For our changing society it may not be the perfect type. And it is our responsibility as Christians and as citizens to evolve one that will answer our particular needs."

Many Protestant schools are members of the Association of Christian

Schools and Colleges (ACSC), a government approved association of schools. This organization reports 48 member schools, 8 affiliate member schools and 2 fraternal member schools enrolling more than 50,000 students as of 1965.

The two most outstanding universities within the ACSC are Silliman University and Central Philippine University (CPU). Silliman University is located in Dumaquete City in the province of Negros Oriental. It had a small and humble beginning. In 1901, the Rev. and Mrs. David S. Hibbard opened a school with the help of a \$10,000 gift from Col. Horace B. Silliman of Cahoes, New York. The first students were fifteen barefooted elementary pupils. This once small school is now a full fledged university, comprising eleven schools and colleges. In 1935 it received university status. The first Filipino president was appointed in 1953. Its academic standards are excellent. In 1972 the enrollment was 4,080.

Silliman's roots are evangelical, but it has gradually lost its evangelical basis and testimony. It is also influenced by the secular spirit of our times. In

cont. see Asia on page 15

DATELINE: The World

LETTERS

Quebec — a liability or an asset?

Please permit me to reply to Rev. DeVries' article: "Canadian Churches look at Quebec: Why not separate?" (C.C. August 24, 1979).

We ought to realize that the push for independence in Quebec is entangled in historical, political, economical and cultural elements.

In 1759 the invading British under General Wolfe routed the garrison of the citadel of Quebec City under General Montcalm in a battle that lasted no longer than 20 minutes but determined the course of Canadian history.

To protect themselves against the now dominant British the smarting Quebecois entrenched themselves in a spiritual and cultural enclave of their own making, supervised by the clergy of the Roman Catholic Church, who were anxious to preserve their people's faith, language and customs. And so, until the early 1960's, education in Quebec remained firmly in the hands of the clergy, who emphasized humanities to keep French culture alive and neglected technical education. At the end of the 1950's the bubble burst with two Jesuit professors leading the revolt against the corrupt, authoritarian, church-backed government of Premier Maurice Duplessis.

Quebec therefore can blame part of its troubles to itself: it stayed too long in a placed cultural enclave amidst a fast-moving English environment and paid an economic penalty for that mistake.

Under pressure of Quebec Canada now has been declared a multicultural society and a bilingual nation — this, unfortunately, automatically implies discrimination against the lesser minorities! With everything apparently settled Quebec suddenly chose to become mono-cultural and mono-lingual instead and is now in the process of cultivating a very bad case of irredentism.

It should be noted that the Parti Quebecois is a rather complex party with — as is well known — an influential Marxist wing. One of the separatists' propaganda handbooks seem to be: "Psychologie de la publicité et de la propagande" ("Psychology of publicity and propaganda") by Roger Mucchielli, published in Paris, France. And the Marxist series "Cahiers libres", published by Francois Maspero, also Paris, France, contains a paperback "Les Quebecois" written by a person who preferred to remain anonymous and used the pseudonym "Parti-pris". It should also be noted that the two murderers of Quebec Labour Minister Pierre Laporte obtained an 8-year asylum in France, after which they returned voluntarily to Canada to incur a two-year-minus-one-day sentence.

I am very much afraid that

"l'affaire Quebec" is not just a national squabble. On the contrary, the outcome may have strong international repercussions.

1) A "Quebec libre" would divide Canada in half, with the western part having no adequate communication with the eastern part any more.

2) If Quebec is allowed to separate, why not any of the other provinces? Why should Quebec be allowed to single itself out in this respect?

3) With Quebec gone, the remaining provinces in the Canadian federation would have to rely much more than is already the case upon the United States of America. British Columbia and Alberta might just as well become their 51st and 52nd state!

4) The primary route for manned bombers and missiles from the Soviet Union to the most heavily populated and industrial areas of Canada and the United States runs from the Kola peninsula (- due east of Murmansk) over the Arctic and the south — straight down the middle of Quebec from Ungava to the St. Lawrence. This is the reason why the major part of the Canadian air defences are stationed in Quebec (Bagotville) and New Brunswick (Chatham). In World War III Canada and more specifically Quebec, is destined to play the geopolitical role of Belgium in World War I. The happenings in Quebec therefore cannot be without extreme importance to the Soviet Union. They may try to fish in troubled waters and attempt to make Quebec the Cuba-of-the-North.

5) It is of interest that the Roman Catholic Church (the auctor intellectualis of it all!) observes an ominous silence in the matter of the separation of Quebec. It reminds the writer of Ireland.

6) The role of the French Republic is far from clear. General De Gaulle gave the separation movement a strong impetus while on an official visit to Canada. France itself stretches out to the two islands St. Pierre and Miquelon, west of the south tip of the Burin peninsula. Note: these two islands are no longer classified as possessions or colonies of France. Their official status is that they belong to the territory of the French Republic!

7) With Quebec itself the problem of the French-speaking minorities on the American continent is not solved: French is also spoken in the Maritimes, Northern Ontario, Manitoba and the north-east of the United States and Louisiana.

Summing up, the status of Quebec is certainly not "just-a-Canadian-internal-affair". Foreign countries that must have a keen interest in the outcome are Britain, the U.S.A., France, Russia and the Vatican.

And for us, Canadians, the issue should be: What prevails: a variety of narrow, too narrow

regional interests or the welfare and the future of the whole nation? In a merciless and self-interested world the separation of Quebec could well turn out to be the economic and cultural suicide of the whole of Canada, with no winners, only losers.

May joined and united statesmanship of the highest order at both provincial and federal levels prevail! Rev. DeVries may be enamoured by the statement: "I am a Quebecker before I am a Canadian". The writer, however, considers himself just a Canadian: lives in Ontario, takes his holidays alternatively in the eastern and the western parts of our country — and enjoys it!

Bruce Bokhout
Don Mills, Ontario

Psychological advice from a psychologist

Dear Sir:

I usually enjoy your editorials, the title of your editorial in C.C. July 20, 1979, left me somewhat emotionally disturbed. (M.D.'s have a rise in blood pressure when something bothers them. Psychologists become emotionally disturbed).

Do you really mean to say that psychology poses a threat to the church? When I was two years into my pre-seminary training at Calvin long ago, I decided that the Lord was calling me to become a Christian psychologist rather than a preacher. Since that time I have devoted my entire life to that calling. Did I make the wrong decision then, and have I spent the last 18 years in vain?

But perhaps you rather mean that psychologizing poses a threat to the church? If so, I can

agree with you for there is no place for psychologizing in the church. Neither is there room for theologizing, moralizing or biblicizing, etc.

That leaves me with one more question. Sometime ago a young preacher approached me with a problem. It seems that he spent a lot of his time preparing for his sermons, which were excellent and exegetically very sound. His problem was that no-one seemed to be listening to him. The people thought he was boring and had many other, seemingly petty, complaints about him. I advised him to spend less time in his study and more time visiting his flock. It worked! The people now listen better and complain less. He is happy. But I wonder, did I give him the right advice?

Harry VanBelle
Surrey, B.C.

Synod's role

Dear Sir:

You called the synod of the Christian Reformed Church "the Church's governing body" (C.C. August 3, front page, beside the picture). This is incorrect. Our Synod is not "the governing body" of our church. Our Church order makes clear that Christ is the Head of the Church, that the consistory is responsible for the general government of the church Art. 35a, that the authority of the consistory is original that of the major assemblies delegated, Art. 27a, that in major assemblies the offices cease when the assemblies adjourn, Art. 32b. The Christian Reformed Churches are not ruled by a hierarchy. To call our synod "the governing body" is not according to our Church Order and not according to our

confessions. The Belgic Confession, Art. 30, states what way our church is to be ruled according to Reformed doctrines. The only body mentioned in the confession is the council, consisting of pastors, elders and deacons.

Pastor Jacob Binnema
Telkwa, B.C.

Zionist support

Dear Sir:

In his letter on "Support of Jews" (C.C. Aug. 24) Rev. de Jong asks: "Zionism finds no support or defense in Scripture, or does it?"

Well, let us see. Ez. 36:24 "For I will take you from the nations, gather you from all the lands, and bring you into your own land." Amos 9:15 "I will also plant them on their land. And they will not again be rooted out from their land which I have given them", says the Lord your God". See also

Jer. 3:18 Ez. chapter 36 and 37. Rom. 9-11, "Has God rejected his people? far from it" and many more.

So, there is Biblical justification for the state of Israel. Zach. chapters 12-14 cannot be fulfilled until the Jews are back again in their land. See Zach. 12:10 "when they look on me whom they have pierced and mourn for him as an only son". The piercing was done, see John 19:37. The looking and mourning will be when Israel will receive Messiah Jesus and then Luke 1:32-33 will be fulfilled. "The Lord God will give him the throne of his father David; and he will reign over the house of Jacob forever; and his kingdom will have no end".

The promise still stands "I will bless those that bless you, and I will curse those that will curse you", Gen. 12:3., and the Bible is still God's infallible and inerrant Word.

D. Paul
Willowdale

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CHURCH PAGE

PASTORAL PONDERING

Church for whom?

We have returned from a very enjoyable trip through the Mar- itimes climaxed by an upbuilding weekend of lectures, worship and fellowship at the AACS Niagara Conference. Good weather and no problems made our vacation enjoyable.

But can you imagine that there are actually churches with no signs up and no times of services listed? And with pastors on vacation, the yellow pages were of no help because no one answered the phone. There were no directions given in the yellow pages. And when we finally did get to a church service, baby-sitting was a problem. Many churches apparently don't have a nursery during this summer.

Can you imagine? I thought for sure one church building was for sale. No sign, no times given, a stone fence and a locked gate to the building and the parking lot. I was wrong. Later we saw cars and people. This is terrible. We wanted to worship but it seemed that the church doors had so many barriers. Members only. You're welcome only if you know your way around.

It makes me think about our own church. How easy is it for the stranger passing through the area to find our church? Will he sense barriers or will he sense a hearty welcome in the way we present and advertise ourselves? A good question to ponder, I think.

Rev. Ph. Stel
Maranatha Chr. Ref. Church
York, Ontario

Psalms are meant to be sung

Psalter Hymnal hymn no. 3 is our only setting of a very impor- tant psalm, one quoted in the New Testament as prophetic of Christ. The tune "Monsey Chapel" was composed for Psalm 2 by the Rev. Dick van Halsema, presently president of Reformed Bible College, in honor of one of our Christian Reformed Churches that is older than the denomination itself, Monsey, New York (not far over the New Jersey border from Pastor Koole's hometown). This tune has not proved popular, for Ps. 2 is still not often sung, and often it is still sung to the tune "Mendelssohn" of #339. No doubt the latter tune is more "fun" to sing, but that is precisely the problem — as it is with #473 compared to the quieter and prayerful "God be with you" of the Supplement. It almost seems blasphemous to sing "Dash them like a potter's urn" with the bouncy joy of "Hark the Herald Angels." "Monsey Chapel" may not be a catchy tune; it does fit the dramatic and serious declarations of Psalm 2 as "Mendelssohn" certainly does not. If "Monsey Chapel" won't do, then we must try again. Psalm 2 is too important to neglect.

...

Last week we sang Psalm 2 to a tune written by one of our own ministers. This week for Psalm 3 we go further back in our tradition to "Morning Praise," a tune taken from the *Genevan Psalter*, which is the earliest "folksong" of Reformed Christians. John Calvin, like Luther (Zwingli banned all music from worship, allowing only spoken response), wanted the people to sing, and in their own language; so he encouraged poets and musicians in Geneva to set the Psalms to "catchy" tunes anyone could sing. The French Psalter of Louis Bourgeois was the result, and it proved a tremendous boon to the Reformed movement. Within 20 years the Dutch had made it their own, and from Holland it came to the Reformed Church of America, where it thrived about 160 years — until the Psalms were set to hymn tunes in the praise book of 1789 (Did you know that the RCA held its very first service in English 100 years after the British took New York in 1664? The first English Psalter of 1767 proves so unpopular the couldn't give it away!)

Genevan settings tend to be expansive. Compare how ef- ficiently #5 renders the same Psalm 3 in four short stanzas. But the exuberant mood of new courage for a new day is superbly expressed in #4: "Thou dost lift my weary head; Kept in his divine protection I slept; I shall undaunted stand; Thou didst fiercely break for me the teeth of the ungodly; — therefore Arise (this day too), and save me, Lord!" May this song be our rallying cry as a congregation that God will conquer all the forces which would tear us apart and render us ineffective as his servants: Arise, O Lord, and save us again this day.

Rev. A. Van Geest
Trenton, Ontario

Backyard evangelism

Back Yard Bible Schools were a new experience for all of us who were involved in them. We had five different host homes for our Bible Schools, and in each location we followed the same two hour per day, five-day format. Those ten hours for each Bible School were preceded by preparation on the part of the teaching staff, canvassing the different communities by various mem- bers of our groups, collecting supplies and baking cookies by others, and mowing backyards, sweeping garages or cleaning basement areas (in case of rain) by the host families.

Our teaching staff totalled six people with three of them responsible for each school. This meant that most of the staff had to teach at two schools, one person taught at three and Pastor Ken was at all five. The lesson materials were adapted from Augsburg Publishing "Sharing God's Gifts" Vacation School series. We developed some of our own lesson response activity sheets, used some of their song suggestions, and worked out our own craft ideas for the children.

Teaching in a backyard set- ting with children ranging in age from 4-12 in the same area required adjustment both of the material and the teachers, but also provided some beautiful opportunities for older children to help the younger ones. In all, we enrolled over 90 children in the schools, only seven of which were Chr. Reformed. Some of the other children were from various evangelical churches, but a good number indicated they had no church their family attended regularly.

The mothers of the children were invited to come for the final thirty minutes of the last day of each school, and we were pleased with the number who accepted the invitations. Follow-up visits will be made on the homes of all the children who did not have a strong church background, and, if possible, we may have a follow- up weekday program for some of these children in the Fall.

Again we ask for your prayers for the children and the families contacted through the Back Yard Bible Schools. Pray also with us that we may soon find suitable facilities for our Sunday worship. Our basement just is not adequate if we expect to grow and attract people from beyond our present fellowship. Pray, too, that God will send those to us for whom Christ died and who

have yet never really heard about him or, if so, have not yet given themselves over to him totally and completely.

Rev. Ken Verhulst
Emmanuel Chr. Ref. Church
Calgary, Alberta

Vanastra Vacation Bible School

How can we ever have a Vacation Bible School this year? That was the question asked at the end of May when an interim pastor came to Vanastra. Humanly speaking, it was too late to make any plans, but not too late for the Lord who answered prayers and turned the hearts of many ladies of the Clinton Chr. Ref. Church. So once again the Vanastra church wants to say a great big thank you to the Clin- ton Congregation.

Our heartfelt thanks are due to the many ladies under the capable leadership of Willy Van Dorp, who managed the overall direction and also led the singing. This important part had been prepared by Roberta Banks who performed brilliantly at the piano.

How inspiring it was to see the little ones paying rapt at- tention as the Bible stories were told. And surprisingly ar- tistic results were achieved in the craft sessions. Cookies and cold drinks were a welcome part of the break during the afternoon.

It was encouraging to see a slight increase in the enrollment from day to day. It was also gratifying to have quite a few parents come out for the close of the last session. At this time some slides were shown that were taken during the school days.

Once again we must thank all those who helped to plant the seeds in little hearts and prayed the Lord for growth. And our thanks to the Clinton Congregation for your prayer- ful support.

Vanastra Chr. Ref. Church
Clinton, Ontario

Out of the wells of faith

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Teachers return to the classroom renewed by SPICE

by Agnes Struik

Mrs. Struik was SPICE director this year and is a former Christian school principal.

— I was glad I was at SPICE this summer.
— a real eye-opener.
— learned so much by working together.
— inter-action with other teachers was great.
— spiritually wholesome.
— this was my first time at SPICE — I'm looking forward to next year's program.

These were the comments made by some of the teachers from B.C., Alberta, Manitoba, Ontario, Quebec, and New York while attending SPICE (Summer Program in Christian Education) during the weeks of July 2-14. These teachers gathered at Calvin Christian School in Hamilton, Ont. to look at new ways and approaches to Christian education and to renew old methods, to share, interact and re-acquaint themselves with old friends and make new ones.

You may have seen the advertisements for SPICE in the *Calvinist Contact* and wondered ... just what is SPICE all about anyway? To gain an understanding of SPICE, I had to delve into records as far back as 1964-65. Two rather informal courses for teachers were held in Hamilton during the summer.

In 1966 the Ontario Alliance of Christian Schools cooperated with the AACS (then called the Association of Reformed and Scientific Studies), CSI (then NUCS) and OCTA (then the Assoc. of Canadian Teachers in Ont.) in establishing a 6-week summer course. Approximately 46 teachers attended. The aim of the course was:

1. "to provide teachers with a positive direction and valuable insights into education from a Biblical perspective;
2. to instruct teachers in the art of Christian teaching."

Teachers and high school graduates who enrolled in Calvin's summer program were able to obtain credits toward

their B.A. if they took courses from Calvin professors such as Dr. Gordon Spykman and Dr. E.H. Runner.

In 1967 the program under the administration of John Stronks moved to Great Lakes Christian College in Beamsville. Participants lived in residence at the College and had a daily class schedule from 8:15-4:30. Tuition for two courses cost \$125 and residence and meals \$115. Many school boards assisted teachers in their summer education. Courses were conducted by instructors such as Dr. G. Spykman, Dr. A. De Graaf, Dr. E. Runner, Dr. M. Vrieze. Hank and Henny Schaly were kitchen staff as well as participants in classes. Students came from Ontario and Alberta.

In 1968 the program moved to Trinity Christian School in

Christian perspective in curriculum, to develop an understanding of the content of curriculum and to interact, grow and respond with other teachers. Enrollment varied between 80-90 participants from points in Canada and the U.S.

The SPICE program offered three types of courses: *Perspective courses* which seek to increase knowledge, awareness and implementation of Christian perspective in specific areas of curriculum. *Program studies* which emphasize implementation. New insights materials and programs are presented. A Christian perspective, the teaching learning process, methodology, etc. are included in the workshops. The above two categories usually are included in 8-10 courses; *Writing*

writing workshops this year.

Teachers came to SPICE from B.C., Alta., Man., Ont., Que., and New York. Instructors came from places such as Oregon, Iowa, Michigan, Alberta and various centres in Ontario.

Trip to Stratford

On Thursday, July 5, the Creative Dramatics class under the direction of John Hofland attended *Henry IV* at the Stratford Festival. John has worked with improvisation, theatre, dance, mime, movement, voice and many other aspects of theatre. He also has directed a children's theatre which is funded by the Iowa Fine Arts Council. The members of his class learned much from him and enjoyed the visit to Stratford. The class not only enjoyed, but discussed, critiqued and presented alternatives for drama in the light of what they had been studying that week in terms of Christian perspective, voice articulation, body movement, etc.

A deep sense of fellowship was shared by the participants at SPICE. As teachers and instructors worked, laughed, planned, shared and cried together, they were able to experience the real meaning of the body of believers working together. Teachers were willing to open up and share with others the frustrations in their teaching. Others in turn were able to care, support, and share their own learning and maturation in teaching.

Teachers in "personalizing education" class worked on unit plans in which they could more easily personalize and integrate a child's learning into one meaningful whole. These units were reproduced so each class member could take home the units of each of his/her classmates.

Teachers in the science workshop were provided with the science background needed to implement the CSI modules. The members of this group spent much time struggling with the Christian perspective of science in the Christian school.

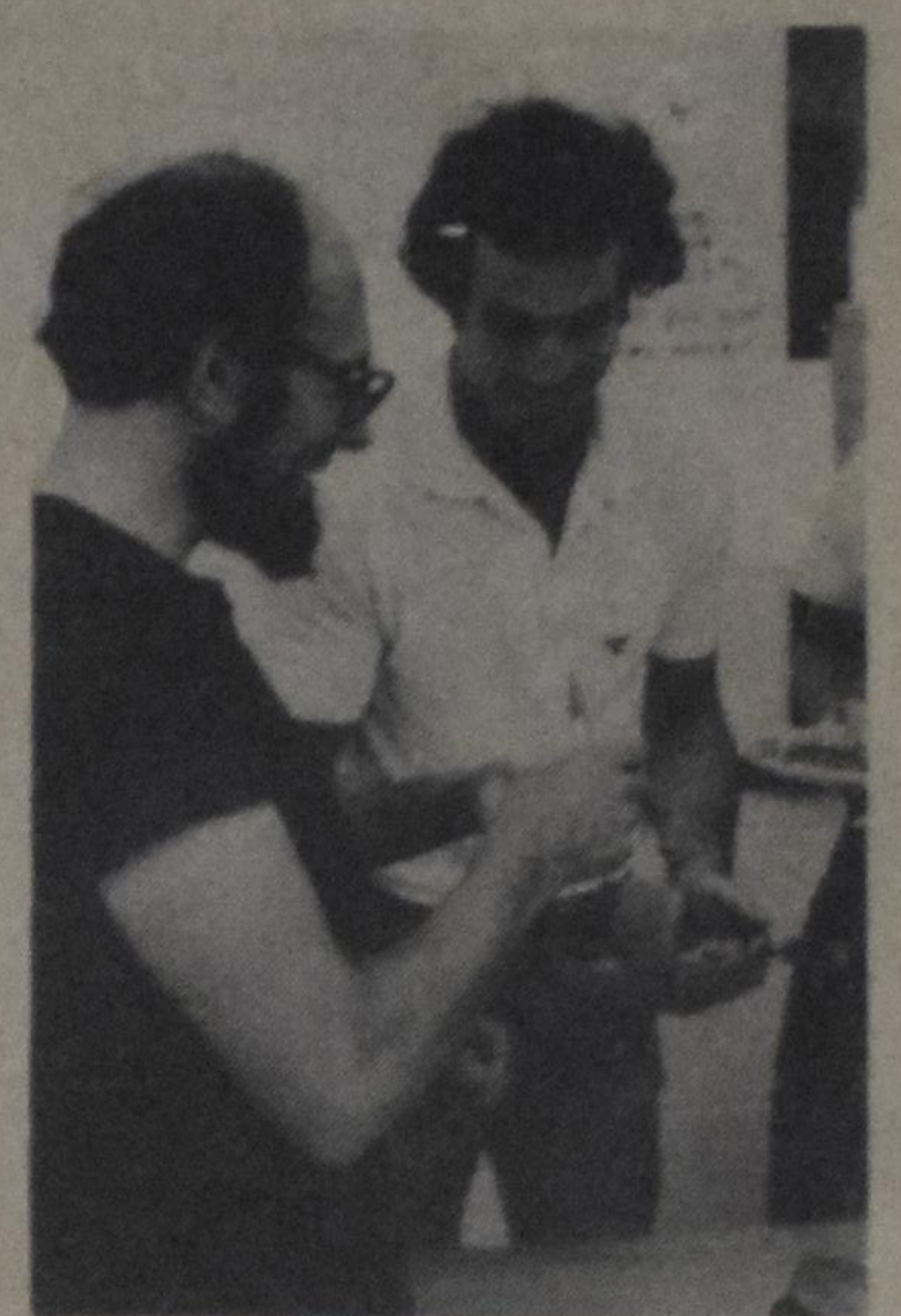
Several teachers spent time digging into I and II Samuel and discussing different approaches for presentation to elementary students.

While some teachers struggled with the Christian Perspective in music, others spent time working with different approaches to music in the classroom.

Other groups of teachers spent time planning and developing a Christian approach to art, physical education and math.

In education psychology time was spent working with a Christian view of man and more specifically the Christian view of the child and how that relates to our teaching methodology.

The development of a loving, respectful community of learn-

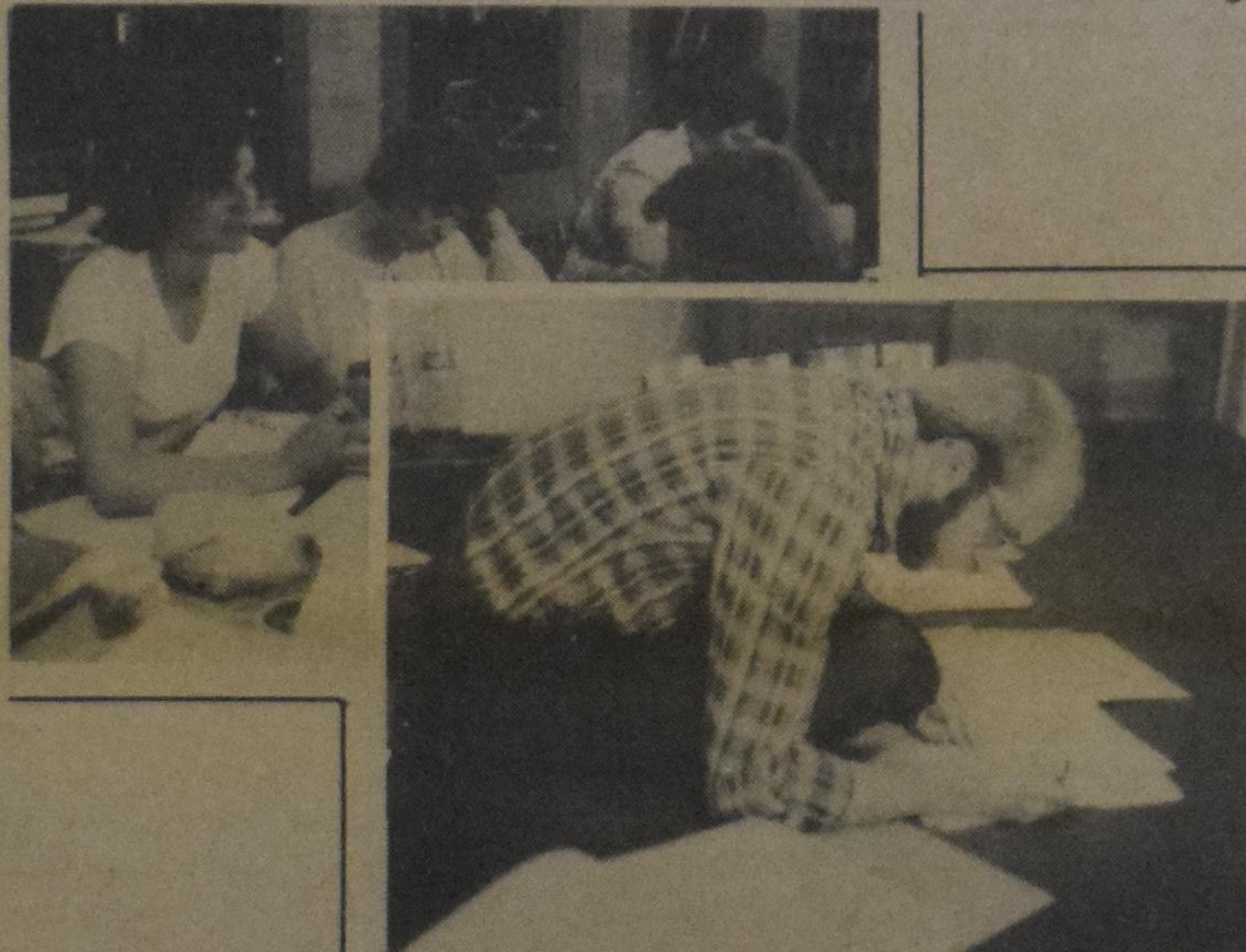


ning with an emphasis on staff relationships was the focus of another group of teachers. Both instructors and teachers were challenged by the SPICE program. Several instructors expressed a desire for a SPICE program in their area. Warmth and appreciation for the insight and knowledge received from the instructors came in the form of gifts from the students.

The SPICE program was concluded with a sharing time in which each class shared by words, a dramatization, etc. with the rest of the SPICE participants. Mr. Chuck Bouwsma, the music instructor led everyone in a traditional Hebrew fold dance and the singing of *Shalom*.

Teachers went home tired and some exhausted, yet refreshed and rededicated to sharing the warmth, the openness, the Christian wisdom, insight, knowledge and perspective with their students in the coming year.

What a blessing that teachers in this way can become an educational witness across the land as they share the abundance of life in Jesus Christ with their students!



Rexdale, Ont.

In 1969 it moved back to Hamilton and came under the direction of John Top.

In 1970 the courses, now three weeks in duration, had moved back to Toronto at Woodbridge Christian High School. They were still co-sponsored by the AACS, NUCS, OACS, and OCTA. Students came from B.C., Alberta, Tenn., Mass., Illinois, New Jersey, and Ontario. In this year the program took on a new focus. Some workshops were oriented toward teacher instruction and others toward writing Christian curriculum. Stress was also put toward obtaining a Christian Teacher's Certificate by taking certain specified courses.

In 1972 the program became a two-week course taken mostly by teachers who wanted to upgrade themselves and seek new insights into Christian teaching. No credit was given except toward the C.T.C. Enrollment grew from 50 to 70 participants. The courses were jointly sponsored by OCTA and the OACS with the exception of the writing workshops which were sponsored only by OCTA.

In 1974 George Vande Zande became director and the program clarified its focus and structure. It became "an in-service teacher program which presents teachers with an opportunity to articulate a

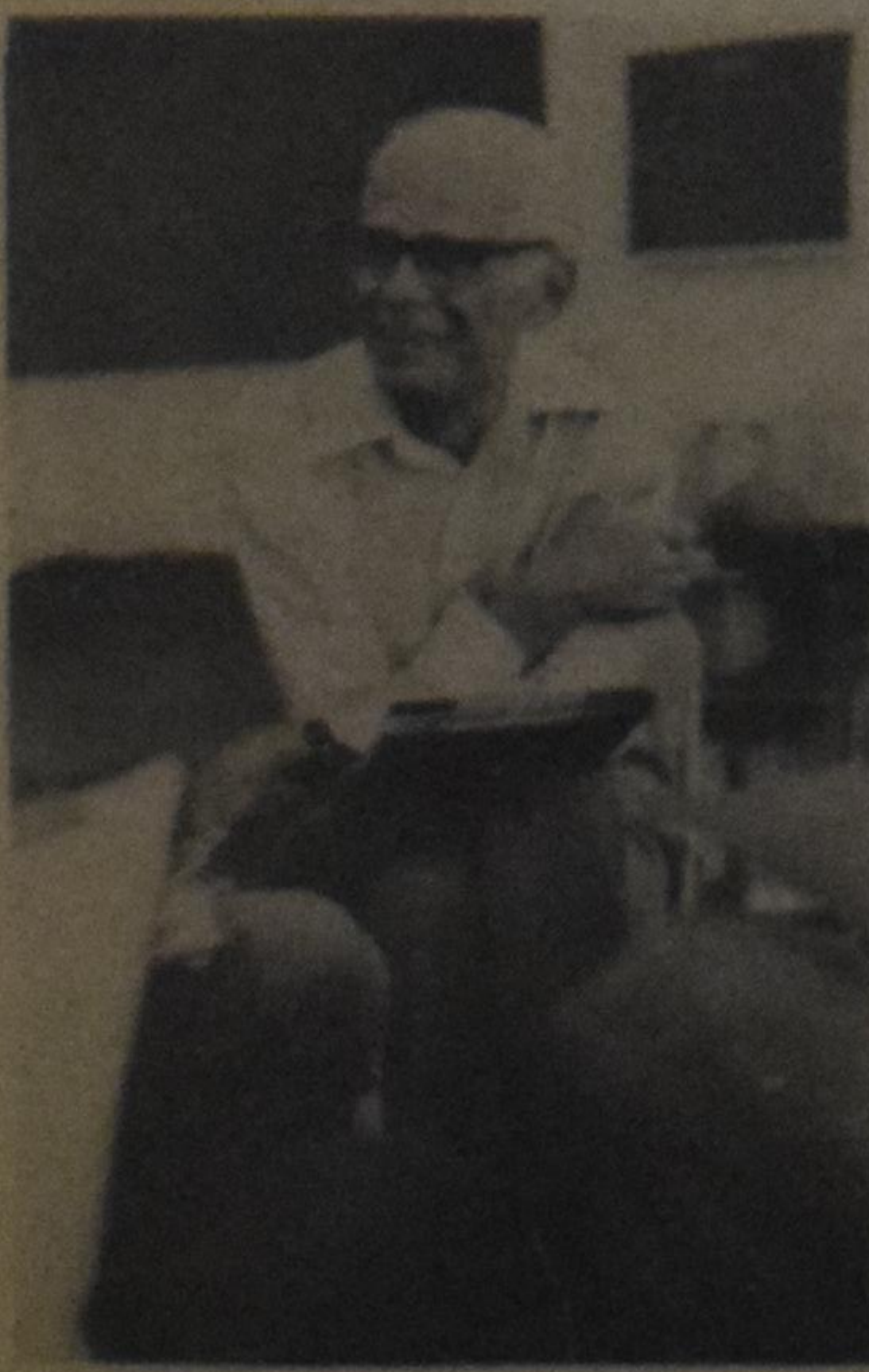
workshops were organized to encourage and facilitate the preparation of classroom materials.

SPICE, 1979

The SPICE program this year was organized by Agnes Struik, director, Steve Paas, secretary, Jean Mass, Treasurer and Sue Damon Okkema Vice-All. A total of twelve courses were offered. The Perspective courses were "Perspectives in Music Education" taught by Bert Polman of Toronto, "A Caring For Creation, A Seminar in Christian Stewardship," taught by Loren Wilkinson of Oregon and "Educational Psychology" taught by John Sniép from Edmonton.

Program studies included the following courses and instructors: "Creative Dramatics" by John Hofland, "I and II Samuel" by Harry Fernhout, "Personalizing Education" by Agnes Struik and Jean Olthuis, "Art in the Classroom" by Dave Alexander, "Staff Relationships" by John Struik, "Elementary Math," by Trudy Baker "CSI Science Modules" by Lloyd Burghart, "Physical Education" by John Byl and "Music in the Classroom" by Chuck Bouwsma.

Both Perspective Courses and Program Studies met either mornings or afternoons for two weeks. Teachers could take two courses a day for a two week period. There were no



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The night the lights went out

by Evelyn Witter

The storm whirled and circled around our farmhouse one bitterly cold night. But it didn't concern us. We were all happy and comfortable in the living room.

My husband, Bill, well-fed and bedroom-slipped, sat deep in his favorite chair in drowsy contentment. Teenage Jim was at the desk "getting the geometry assignment", while little Louise was happily engaged putting a flannelette nighty on her favorite dolly. I popped another bowl of popcorn, and brought in more apples.

Then — suddenly — the lights went out!

Gone was Bill's complacency. "If this lasts long," he shouted into the darkness, "the cattle will be out of water."

Jim jumped up, knocking over his chair, "I've got to get this geometry, Dad! What can I do?"

Louise whimpered — she couldn't see her dolly in the darkness. I misjudged distance and dropped the popcorn on the floor.

Seconds after the lights went out — fear, confusion and worry replaced the contentment in our home.

I stumbled to the kitchen and found a stub of candle. Its flickering light helped us to regain our composure. But not until hours later — when the lights came on — did we become our true selves again.

As the days went on I almost forgot this incident, for both children became very ill with virus infection. As their temperatures rose, I became desperate with fear. Even though I carried out the doc-

tor's order to the letter, I felt as if I were stumbling around in the darkness.

As the hours wore on and their fevers didn't break, a gloomy distress took hold of me. I was lost in the misery of the ordeal. Were we going to lose our children? The doctor's words rung in my mind, "We must bring those temperatures down, or else..."

Then a thunderstorm began to whirl and circle around the house, matching in its tumult the misery in my mind.

Bill said, in a low choked-up voice, "If it kicks up a heavy snow, Doc won't be able to come through!"

"Let's pray, Bill," I said.

As we prayed together in our living room, it seemed that the storm did its best to challenge our faith.

"Father in Heaven," I prayed, "hear us. Be near to us. Take

our hands and lead us, that we may have hope and faith and trust in Thee." Suddenly I felt the sputtering candle flame of faith flickering back in the recesses of my mind. The tightness of my fear began to loosen. I began to relax.

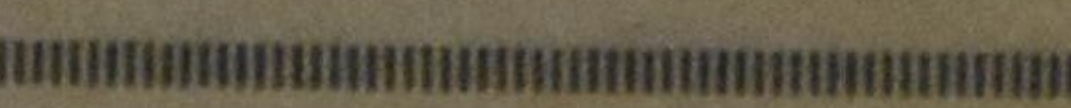
It was then I remembered the other storm when the power failed and the lights went out. Is that what had happened to us, I wondered? Had the power of our faith gone out leaving us to grope in confusion, fear, uncertainty?

While I sat there contemplating those thoughts, I once again established my complete contact with God. With love flowing in, came the full power of faith. I was no longer afraid. I knew the Lord was with me, and I put all my trust in Him.

Our doctor got through — despite the snow — and administered to the children's

needs. By the time the storm had spent itself, their fevers, too, had subsided.

Since that experience, I have guarded against spiritual power failure. I do not want to live my days in the uncertainty of a fluttering, candlelight faith. I want it to shine each day with a full and illuminating brilliance!



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by Ralph Heynen

PASTORAL COUNSELLING

Playing favorites

In a Bible class here we have been discussing the character of Rebecca and her family. This is a rather unique story because it presents a very lovely beginning to this marriage. Rebecca had been sent as an answer to prayer. We read that Isaac loved her and everything seemed to be going along very nicely. But gradually this marriage began to deteriorate. Isaac was not a strong character and Rebecca was rather a strong personality. Then they had twins, Esau and Jacob. And we read that Rebecca loved Jacob and Isaac loved Esau.

I think Rebecca favored Jacob because of the fact that he was a bit like her. He enjoyed being around the house and helping her with the cooking and the family chores. And we read that Isaac loved Esau because he prepared savory food for him. He was able to give him food that tickled his palate. Now that sounds rather crass and materialistic for one who is among the great patriarchs of the Bible. But the result of all of this was that in this family there was a tremendous conflict. And this struggle came to a head when Rebecca, out of a deep sense of mother-love, goes to the extreme of helping her favorite son by scheming and planning and plotting against Esau and in this way she got the blessing for her favorite son. Esau became extremely angry — angry to the point where he said, "One of these days I'll kill him!"

That story presents the danger of playing favorites. When we discussed this in the group, there were some who had the feeling that they could treat their children exactly alike. They loved each child an equal amount. I don't believe that this is quite true. There are certain qualities in one child that makes him much more appealing to us than another child. There are some charac-

teristics in one child that makes him more dependent on his parents and another child more independent. And as a result we're not going to treat them exactly alike.

I don't think we should treat them exactly alike. It's also true that we generally tend to treat the last child with more consideration; we're more protective; we spoil our youngest children a bit more than we do the older children. If there happens to be a handicapped child in the family, there's a very real danger that this child receives much more attention, much more love, much more care and we even encourage the other children to treat this child with a great deal of consideration. There is a strong tendency on the part of parents to show favoritism. But some parents are far more prone to this than others. And this is a temptation that ought to be resisted. For there is nothing of which children are more keenly conscious than parental favoritism. And it leads to a lot of bad things in the life of a child.

There are several things that happen this way and the story of Rebecca and Isaac bring out some of these things. A child has a very strong sense of what is right and what is wrong — a sense of justice. It almost seems like this is in-born. Something which looks like an injustice to a child will soon be detected. And it brings resentment. Resentment towards the parents for they will say, "My daddy is not fair. He's not really fair, because he treats my brother better than he treats me." It simply means that a child will not respect his parents that way. If we want to cultivate the spirit of fairness in our children's actions and we should by all means teach our children to be fair — then we, too, must be fair in our dealings with them.

Fairness is one of the requirements in

a family and it must be taught our children. You can't have one child that stands out above the rest. The child may be brighter, better looking, or better behaved. But be careful that you do not play favorites. Because this child may be better behaved because he gets more attention than a child who doesn't behave so well. A child who is favored is apt to get a rather lofty conception of himself. He thinks of himself as being better than others. He may become proud and conceited and often intolerant of criticism. Throughout life there are many experiences that he will go through that he cannot stand criticism — he cannot resist the fact that people will say something about him that isn't exactly favorable. He's been pampered, he expects to be pampered when he gets out into the world. And as soon as he gets his job or as soon as he goes to school he soon finds out that he is not going to have that kind of pampering there.

How then must we deal with favoritism? In the first place, we ought to avoid it. Make sure that you're not playing favorites within the family. As soon as we do this, we're breaking the structure of the home. Be careful that we don't play favorites. And I think, as parents, we ought to point this out to each other if we see this happening within the family. I also think one way in which we can do a great deal to prevent this situation is to have opportunity for the children to talk with their parents. Somebody has written somewhere that you ought to give each child an opportunity to talk alone with his father and mother at least once a week or possibly more often. There are various ways in which this can be done. One mother used the time when they were washing dishes. It was an opportunity to talk alone with one of the children. Or when

dad is helping a boy fix his bicycle. They can share together, they can be open with each other and a boy can openly tell his dad how he feels. Or a boy can tell his mother exactly how he feels about the way he's being treated in the family. This can be a real help. A child needs an opportunity to share openly with his parents when he's talking with them alone.

I like the story of the woman who was offered by a wealthy person that she would adopt anyone of her seven children that she would select. The mother thought about this and she was lying on her bed at night and she tried to think of one of her children that she could part with. And when she got up in the morning she said, "We can't part with a single one. We are poor, but we would rather live and die together than to have the family broken up."

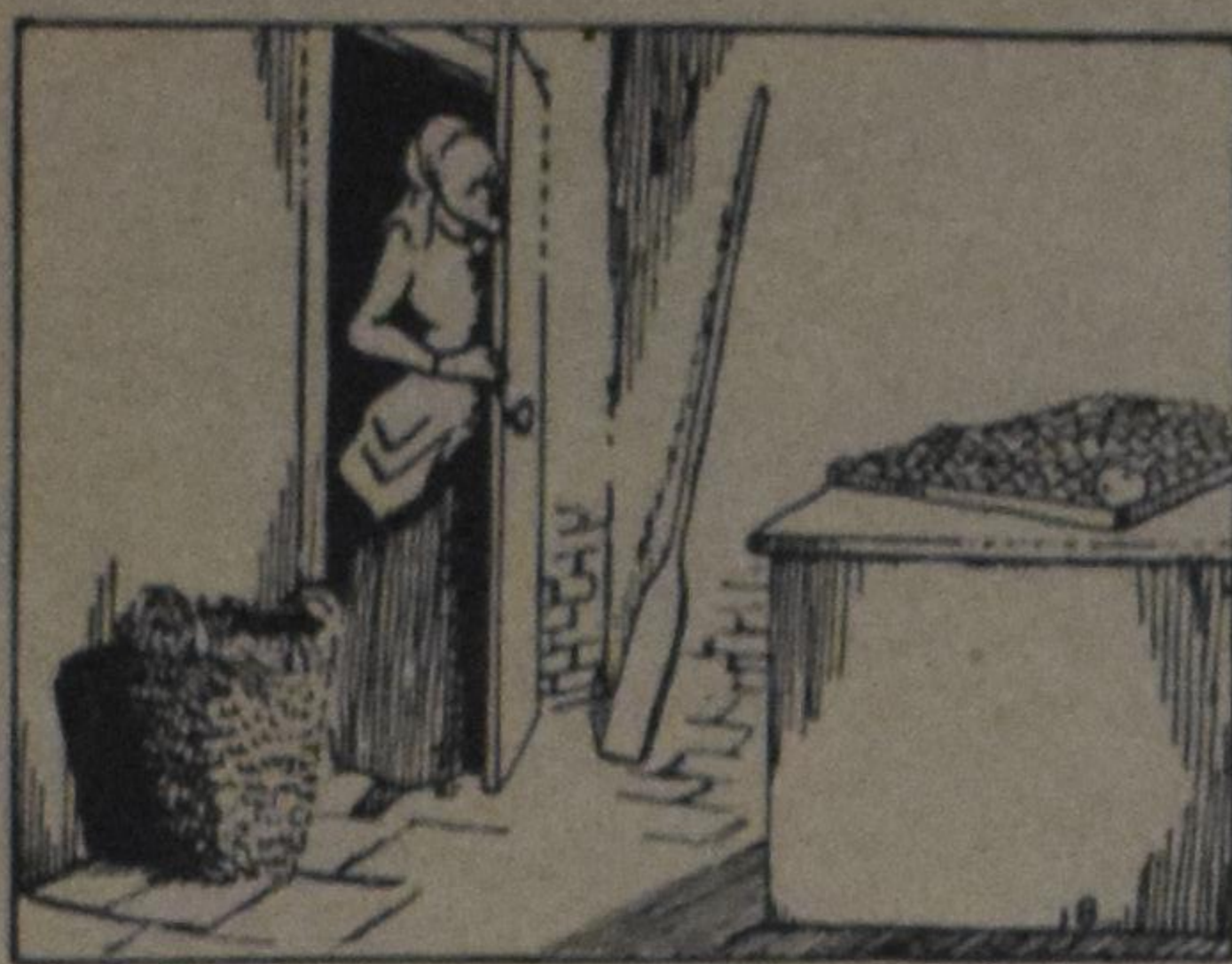
Of course that's a bit of an allegory ... these things don't really happen in life. But at the same time, it shows how important it is that we consider each one of our children as a precious gift from the hand of God. It's a challenge that we are to bring them up in such a way that they build character and personality that is strong. And in all of these things keep before us the fact that these are God's children and that we have a responsibility to bring them up for him. There's no room for favoritism that way because each one is precious in his sight.

THOUGHT FOR THE WEEK:

"Let me be a little kinder; let me be a little blinder to the faults of those about me. Let me praise a little more. Let me be when I am weary, just a little bit more cheery. Let me serve a little better. This is what I'm striving for."

The Adventures of the Jolly Baker

by W.G. Vandehulst



17. Baker Bumble was a fine, hard-working man. But he had one weakness. When he heard birds singing, he forgot everything else. He just had to listen.

That morning as he was about to carry the first tray of buns to the oven, he suddenly heard a lovely bird song coming from the attic. How could that be? Of course! The attic window was standing open and a finch must be singing in the large tree behind the house, not far from the window. Aah! Just listen! Wasn't that beautiful? He just had to stop at the foot of the stairs a moment to listen. He put the tray back down. He climbed up on the second stair to hear better. Then he climbed two steps higher. Soon he was at the top of the stairs.

18. And Baker Bumble's wife? She was a fine, hard-working woman. But she also had one weakness. When she saw something standing crooked or out of place, she forgot everything else. She just had to straighten it. She would begin straightening more and more things, and the longer she worked the faster she went and the crankier she looked, as if she had a terrible toothache.

That morning as she whizzed through her neat house to make it even neater, she took a quick peek into the shop.

Oh, and what did she see? One tray of buns was standing crooked!



19. "For shame! Will you look at that!" grumbled skinny Mrs. Bumble, and she darted into the shop toward the freshly kneaded raisin buns. "For shame! Who could have set that tray so crooked? And where is Henry?"

Carefully she straightened the tray. Oh-oh! Then she saw that the rows weren't straight either. Her hands darted faster and faster and she looked crankier and crankier. She picked through the buns, putting the small ones with the small ones and the big ones with the big ones. Then in one corner she saw the extra big bun . . .

20. "For shame! The biggest one in the corner? That can't be right. It should be in the middle. It must be for the King himself, and the King always sits in the middle."

Hurriedly she tucked the big bun in the middle between the others. Then hurriedly she wiped the counter and hurriedly polished the handle of the oven door. At the bottom of the stairs, she shouted, "Henry, where are you? Are you upstairs listening to the birds again? You didn't forget about the King's raisin buns, did you?"

Baker Bumble jumped in fright. Hastily he came bumping down the stairs. "Are you in the shop straightening things out again? All you do is mess things up! Out of my bakery! Scat! Out with you!"



21. Very carefully Baker Bumble lifted the beautiful, round doughballs into the oven. First one tray and then the other. Carefully he closed the oven door. Inside that dark, hot hollow the white balls would turn into crusty, golden-brown, mouth-watering raisin buns. And the largest bun sat smack in the middle.

The fat baker wiped the sweat from his forehead. Suddenly his eyes widened and he pricked up his ears.

It was coming from outside — music! Beautiful music! What was going on?

Skinny Mrs. Bumble came darting back out of the house, and people ran down the street past the front door. They were going to hear the music, the beautiful music: trumpets and drums and flutes. Beautiful!

22. The tailor from the alley also came by. His legs were stiff from sitting all day, so he couldn't run very fast. He was going to hear the music too.

He stuck his head through the door, and hurriedly cried, "Are you coming, Baker Bumble? A strange king has come to visit the city. A very powerful king. Come on, let's go see. He's supposed to be even richer and mightier than our King. And he has come for our King's party. There are mounted trumpeters and drummers and . . .

" . . . and listen," said the little tailor, whispering. "They say our King is afraid of him. He's supposed to be an awful grouch. Come on, let's go!"



23. Off they went — all three of them. Only for a little while, mind you. For the buns were in the oven. The little tailor led the way, then came fat Baker Bumble, and last of all skinny Mrs. Bumble. She trailed behind a little, because at every window she passed, she stopped to check whether her cap was on straight and whether her jacket was hanging straight.

But she couldn't see herself very well in the windows. What if that foreign king saw her with a crooked cap! She shuddered to think of it. No, that mustn't happen. She had an idea. Ahead, near the mill was the well where she always fetched water. She would be able to see herself clearly in the deep, still water. No one would be using the well now.

Off she went. Baker Bumble didn't even notice.

24. The men walked on. Ahead, the square was swarming with people. That's where they were headed.

But it was hard for them to walk fast. The tailor had stiff legs, and the baker was too fat. All of a sudden, when the music stopped a moment, Baker Bumble heard birds singing. Oh, he just had to stop and rest a minute.

Where were the little warblers? Up there? Sure enough: he spotted them — high in the trees beside the church. He had to stop and listen — only for a second, mind you. Bird songs are also music.

Off he went. The stiff-legged little tailor didn't even notice.

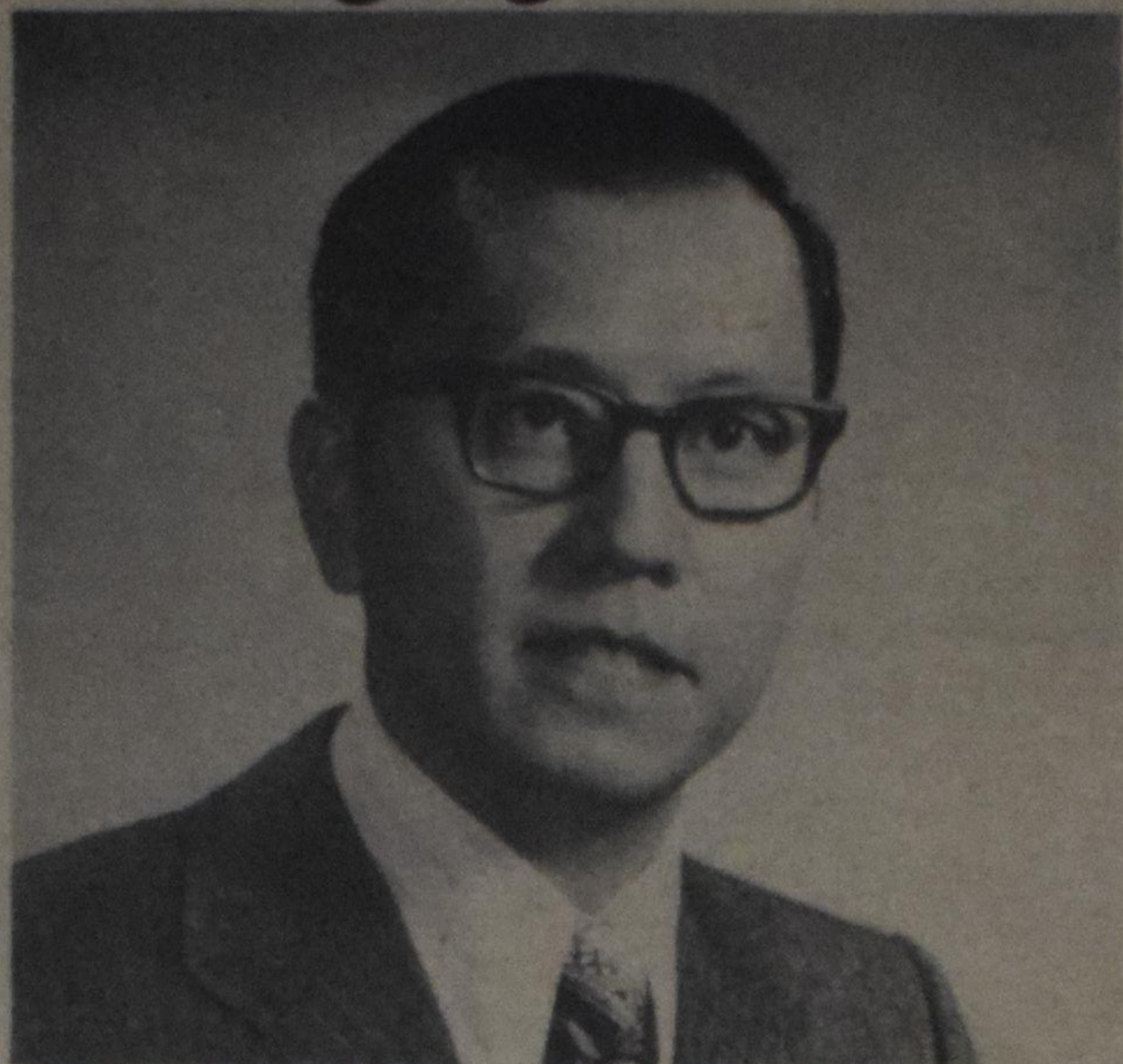
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TRADITIONAL FAMILY BAKING

A changing climate for Chinese Christians



Rev. Isaac Jen, the Chinese language minister of The Back to God Hour, was born and raised in Shanghai. He received his B.A. Degree in Shanghai in 1949 and completed his theological training at Calvin Seminary. He has been a Christian Reformed minister since 1955.

In May, Rev. Jen (pronounced "Run") returned to his homeland for the first time in 30 years. It was an emotional experience for him. During his stay, he met family members and friends whose lives had been turned upside down by events in China during the last three decades. He also attended a Protestant church service in Peking and talked with many Chinese Christians.

C.C.: What is happening to the Christian Church in Mainland China?

Jen: Let me say, first of all, that there are many Christians in China. They cannot go to church in most cases, and they have to be very cautious, but they are still our Christian brothers and sisters. During the past decade there have been meetings of Christians in many cities — sometimes groups of 5 to 10 people, sometimes 50 to 100 people. I don't know how they managed to do it, but they did. Baptisms were even performed, but with very small groups of people.

There are practically no full-time ministers in China anymore. The ministers are required to hold jobs like other people — in factories, on farms, or in classrooms. So in the group meetings it is not usually a minister who speaks but one of the older Christians, such as a former elder or deacon. There are no organized church activities except in Peking, which has two open churches — one Protestant and one Roman Catholic. I recently heard that the government is planning to open a few more churches in other cities. So far, however, they have not been able to do so because they are waiting for the old church buildings to become vacant, and the present tenants don't want to move, or have no place to move to.

C.C.: You mentioned that Christians are meeting together in small groups. Can

they meet together as formal congregations?

Jen: No. Not since 1966. One of the things the 1966 "cultural revolution" wanted to destroy was religion, not only the Christian religion, but all religion. And formal church groups were banned. That spirit of repression continued until the last year or two.

C.C.: What happened before 1966?

Jen: During the first two or three years after the Communist takeover — 1949-1952 — the Christians were quite free. Then came the Korean War, which pitted China against America. Since most missionaries in China came from America, automatically the missionaries were lumped together with the American "enemies." In my judgment, if there hadn't been the Korean War, the government might have given the church a longer period of freedom. But during the Korean War, the government, encouraged a unified church — called the "Three Self Movement" — self-government, self-support and self-propagation. The purpose of the movement was to organize a unified, autonomous body of Chinese Christians, free from foreign connections. But the leadership of the Three Self Movement, from our point of view, was very liberal. Some of the conservative Christian pastors did not want to join this movement, and they were the first to suffer. They were persecuted. The Government looked upon them as uncooperative and divisive, because of their reluctance to join the general movement. Then later on there were restrictions on all religious activities — on Christians as well as people of other faiths.

In 1957, Chairman Mao Tse Tung duped many Chinese with the slogan, "Let a hundred flowers bloom." He said people could speak their minds openly. Then, in the latter part of the year, he began to purge those who had expressed anti-government feelings during the period of freedom. Many were sent to re-education camps, to farms, and to the mountains. At that time, intellectual leaders in particular, and religious people in general, got in trouble because during the "hundred

flowers" period they had expressed criticism of the government as Mao had urged. So between 1958 and 1966, religious activity was quite restricted. Preachers were admonished not to preach on eschatological topics, since that would simply imply a change of social order.

C.C.: Do Chinese Christians have Bibles?

Jen: Most Bibles were confiscated in 1966, and they are still very scarce. In the last year or so, many overseas Chinese have brought in a few copies of the Bible or the New Testament they could give to their relatives or friends, so perhaps there are a few more Bibles now — but still not very many. The Peking pastors told me that they have asked for a reprint of the Bible, and the government has promised that it will look into it. Just last spring a group of overseas Chinese ministers (mostly from Hong Kong) went to China and asked government officials if they could supply Bibles to the mainland. The government's answer was that there was no help needed from outside and that it would make sure Bibles would be made available. As to when those Bibles will be available, or exactly how many copies, we don't know.

We have received confirmation that many of the New Testaments we sent from The Back to God Hour to mainland China have been received. Our small (32 page) devotional pamphlets and bilingual lessons also have gotten across the border. I think that today the government is more lenient to having people receive anything that's English, so even though the content is religious, that could be a reason why some of our Back to God Hour materials are getting through.

C.C.: What do you think the future holds for Christians in China?

Jen: I believe that as long as the present government leadership does not change, Christians will have more freedom. More tenants might move out of the existing church buildings, so the buildings will once again be available for church groups. I've also heard of ministers who have now been allowed to preach on Sunday — provided they are doing their daily jobs Monday through Saturday. (I don't believe they have been allowed to preach in vacated church buildings — more likely it was in someone's home.) I believe there will be more freedom for Christians because the present government's policy is that all segments of the population must work together to help organize programs — and that probably means Christians will be recognized as a "segment of the population."

And, by the way, the government would do well to give the Christians a voice in organizing

programs. They are hard-working people, they don't steal or rob, they mind their own business, usually they are well educated, many of them have a better grasp of English than others. The government needs a lot of English teachers right now and the place they usually look to is the graduates of formal missionary schools.

C.C.: Are you saying that Christians will be recognized as a legitimate group in Chinese society?

Jen: I think so, Lord willing. A new comprehensive law has just been published in July and will become effective next January. For the first time it spells out civil and criminal law. You see, between 1949 and 1979 there was no civil law or criminal law in China. Acting on a whim, a security person could go into a person's home and drag him off to the police without cause or suspicion. They could go into anyone's home unannounced at any time and search anywhere, checking to see if there were any incriminatory or reactionary books or material, or if one had any items he was not supposed to have. Now the government says that can't be done. This new law will state, for example, how long a person can be detained without charge, and the rights of the defendant. In fact, if I read it correctly, the government is also now going to train lawyers to aid defendants. What this all means is that Christians won't be subject to the whims of those in power. They, along with everyone else, will have some protection under the criminal law.

C.C.: Do you think missionaries will be allowed back into China in the near future?

Jen: No, I don't think so. In the next 5 to 10 years, I see no hope of missionaries being allowed into China. There are two main reasons for this. First the 19th century opening of the missionary movement in China came at the same time that Western imperialism came into China. This has left a bad memory among the people in general and within the government in particular. They associate missionaries with the gunboat policy of the Western world. The second reason is the intense nationalism all over the world today — and China has it, too. Like many other countries today, it won't let outside missionaries in.

Christians in North America who feel strongly about helping Chinese Christians will need to work through other channels — such as literature production or radio broadcasting.

C.C.: Are more North Americans trying to help Chinese Christians, now that some of the barriers have fallen?

Jen: I think that there are quite a few organizations that are interested in bringing the

gospel to China. Some organizations are planning to print the Bible, New Testaments, and the Gospels, and ship them to China. Some try to smuggle, which I think is a mistake. If contraband Bibles were discovered, not only the person doing the smuggling but also the person at the other end waiting to receive the Bible will be in trouble. The best thing to do is have every Christian who goes into China bring with him a few Bibles and if the occasion arises he can give them to his relatives, friends, or other Christians.

Then there is radio broadcasting. Two powerful radio organizations now provide air time for Christian organizations who want to reach China: the Far East Broadcasting Company and Trans World Radio. There will probably be more call for their air time now.

One drawback I have seen in the radio outreach in general is that too many American-sponsored Christian programmers know little about the Chinese mentality. In fact, when The Back to God Hour first started with Far East Broadcasting Company in 1974, I was told that we were the only outside programmer who produced our own programs. Many programmers would either have their English programs translated or have them done over by Chinese-speaking radio personnel. The original English materials were meant for the Western audience.

C.C.: What is the Back to God Hour's attitude toward promoting itself or the denomination of the programs?

Jen: In our Chinese programs, we do not mention the broadcaster's name, where he lives, or where the program originates. We simply say at the end of each program, "the previous program was sponsored by The Back to God Hour," and then we give our Hong Kong mailing address. That's all. We have too much trouble translating the name of the Christian Reformed Church into Chinese — the Christian Reformed mission in China used to be identified as "Presbyterian" because that's the closest Chinese name that would be understood — so we don't mention the denomination's name in the broadcasts.

We are not concerned with promoting ourselves or the denomination — we seek only to preach Christ from the Reformed perspective. We look on the programming as a ministry in itself, not as a vehicle for building up an organization.

That is not to say we avoid being identified as Christian Reformed. I am sincerely grateful for the constant, generous support that comes to the ministry from the denomination. I am happy to be a member of this denomination — and I don't hesitate telling people about it.

de levens
geschiedenis vanPieter
Vermeulen

door Gé Verhoog

Gemeente Velsen ©

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De bestuursvergaderingen worden hierdoor nog zwaarder van inhoud; wat moet men doen? Er wordt gerekend en begroot, maar men staat voor een muur; teruggaan of gewoon doorgaan. Het eerste wordt niet eens overwogen, het tweede begonnen. Aan vooraanstaande particulieren in Velsen wordt gevraagd of zij een gedeelte van de geldlening voor hun rekening willen nemen — zij willen dit. Het spaart rente uit en voorts zoekt men goedkope hypotheekbanken met de laagste rente. Het bestuur moet zich diep in de schulden steken, het moet een hypothecaire lening aangaan, maar een drieduizend gulden als sluitstuk is niet te bemachtigen. Dan gaat de heer Scheeres op een avond, als hij zijn winkel "De Staar" heeft gesloten, naar Velsen; met een vaste trek om zijn mond en een gedecideerde strek over zijn kinbaardje betreedt hij het bordes van "Waterland", van "Velserbeek" en van "Beeckestijn".

Diezelfde avond loopt hij als op vleugelen naar het huis van de meester: "De families zorgen voor de ontbrekende drie duizend gulden."

Dan zegt de meester: "Op mijn oude dag begin ik sommige Bijbelteksten plotseling te begrijpen."

"En welke tekst is het nu?" vraagt de heer Scheeres lachend. "Dat God ons een lachen heeft geschonken, een blij voortgaan aan Zijn hand."

Aannemer Ten Broeke, die reeds vele jaren op de Heide woont en lid is van het schoolbestuur, wil de nieuwe school bouwen voor de prijs van zeven-duizend-vijfhonderd gulden — niemand komt te weten, hoeveel hij daar zelf aan bijlegt.

De eerste steen voor een nieuw schoolgebouw wordt gelegd door de meester; dichtbij de oude school zijn de fundamenten gegraven aan de Stationsweg, er is veel belangstelling, veel korte toespraken, dan staat de meester gereed met de troffel in de hand. Voor hij de steen zal leggen, ziet hij over het omringende publiek heen naar de wijde horizon — een lichte zon schijnt over zijn rustig gezicht, dat nu een diepe ontroering verraadt.

"Eben Haezer," zegt de meester, "tot hertoe heeft de Here, de God van onze Bijbel ons geholpen — God is getrouw, God zal het werk onzer handen zegenen."

Dan metselt hij de steen in. "Zoveel zegeningen, denkt hij, "zoveel, wat zijn wij rijk —"

Het is een feestdag en 's avonds als de maaltijd komt zoals vele malen bestaat het ook nu uit aardappels en komkommers, omdat het gezin van de meester van een te mager salaris moet rondkomen, maar dan nog weet dit gezin, dat God zelfs dit povere maal, dag in dag uit, zo kan zegenen, dat het een versterkend voedsel wordt.

Vier-en-twintig Februari negentienhonderd-drie is de school gereed; het is een machtig stenen gebouw in een vierkant gebouwd. De toegangsdeur is een dubbele houten deur in een portiek, aan beide zijden het exterieur van twee lokalen met een puintdak. In het midden van deze puintdaken, boven de deur is een houten bord geplaatst met de naam van de school: "Eben Haezer"

Onder deze naam staat geschilderd: Christelijk Nationale School. Dit blijft het devies en de grondslag van de school: geen speciale richting, maar alle gezinden bijeen.

Het meubilair is oud, maar wie let daarop? De oude banken zijn opnieuw geschilderd; voor het vierde lokaal, dat meteen in gebruik wordt genomen, zodat de school nu is uitgebreid tot vier



Ge Verhoog

klassen en vier leerkrachten, heeft men oude banken kunnen overnemen van een school in Amsterdam en de schilders van de Heide hebben de mooiste verf geroerd voor deze banken.

Het is negen uur, als de kinderen voor het laatst in de oude houten school samenkomen; er zijn enkele genodigden en de juffrouw van de meester is er ook. Vanzelfsprekend Frits en zijn vrouw Corrie met hun kinderen Pieter en Betsie; dan Heinemiek en Jelle Nauta met hun kinderen Pieter en Thea; terwijl Gre en Martin hun vader helpen met het bewaren van de orde, want de kinderen zijn volkomen in feeststemming en krioelen door elkaar, nu er geen banken meer staan.

Het is als ziet men nu nog duidelijker, hoe vervallen deze school is, maar de meester ziet dit nauwelijks. Hij ziet, hoe de lange, moeizame jaren vol strijd in dit gebouwtje voorbij zijn, hoe vele herinneringen straks afgesloten zullen worden, herinneringen van tegenslag en wanhoop, zorg en geen ontspanning, maar dan weer de lichtstraal van plotselinge uitkomsten —

Meester Taanman en zijn vrouw staan tussen de kinderen in; zijn stroef maar nooit onvriendelijk gezicht is wat ontspannen en hij plaagt de kinderen door te zeggen: "Ik geloof toch, dat ik liever hier blijf —"

"Nee!" halen de kinderen schaterend uit.

Het bestuur spreekt, de meester spreekt en legt de kinderen met nadruk uit, waarom zij deze school verlaten; hij vertelt wat hier is gebeurd en gebouwd en hoe blij en dankbaar ze de nieuwe school straks mogen gaan betreden. Dan zingen de kinderen een lied, dat het gezin Vermeulen met vereende krachten heeft gewrocht:

Dag oude school, versleten school,
Geen klagen kan u baten;

Wij keren tot u nimmer weer:

De nieuwe lokt ons nu veel meer.

Wij gaan u nu verlaten.

Dag oude school, versleten school

Dag oude school, dag goede school,

Je hebt ons lang geborgen;

Toch zijn we blij, dat wij nu gaan

En laten u verlaten staan;

Wie zal er voor je zorgen?

Dag oude school, dag goede school,

Jij arme school, verlaten school,

Kunt ons geen nut meer schenken;

Al is uw tijd voorbijgegaan

God heeft in u ons welgedaan.

Daar blijven wij aan denken

Dag oude school, dag trouwe school.

Dan gaan de kinderen in lange rijen naar buiten, de genodigden sluiten zich bij de rij aan, Gre en Martin Vermeulen

houden overal toezicht, want de jeugd is uitgelaten van plezier en de onderwijzers kunnen alle leerlingen niet tegelijk in 't oog houden.

Als laatste verlaat de meester de school. Hij staat geheel alleen bij de vervallen steeds bijgespijkerde deur, maar dit ziet hij niet. Even houdt hij de hand voor zijn gezicht; als een snelbeeld trekken de jaren aan zijn geest voorbij —

"Maar van stap tot stap," zegt zijn hart tot God, "van ogenblik tot ogenblik hebt Gij, trouwe God — ons geholpen. 't Is Uw zaak waarvoor wij stonden en Uw Woord was de lamp voor onze voet — Ga met ons naar de nieuwe school — zonder U zullen wij niet optrekken —" Dan sluit hij de deur voor het laatst en ziet niet meer om.

Het is een klein stukje lopen naar de nieuwe school aan de Stationsweg waar vele mensen staan te kijken naar de wonderlijke stoet, die enkel vreugde uitstraalt. De stoet gaat door het ijzeren hek van de school naar de voordeur. Dan treedt de voorzitter van het schoolbestuur met de sleutel in de hand naar voren en opent de deuren wijd, waarna allen naar binnen gaan.

Het is overweldigend; dit stenen gebouw hun school; deze ruime hoge lokalen met de grote ramen zijn de klasselokal; dan de brede gang, de kapstokken; het kamertje voor de meester en tot Naatjes niet geringe vreugde een afdeling, waar haar werktuigen verblijven: ragebol en bezem en alles wat ze nodig heeft om dit gebouw schoon te houden.

Geen lekkage, geen tocht, geen tekort aan ruimte, geen open dak, waar de zon door brandt of de Noordooster door loeit.

Weer zingen de kinderen een lied, weer zijn er sprekers, maar boven alles uit is dit een gloriëdag als weinigen uit de historie van de heide. Eben Haezer — ja, Eben Haezer ...

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Er gebeuren grote dingen op de Heide in datzelfde jaar.

De gemeenteraad constateert, dat de Heide meer levensvatbaarheid heeft dan men voorshands meende — men ziet zich genoodzaakt een bouwplan te maken, daar men steeds nieuwe bewoners ziet binnentrekken die een huis willen en er lustig op los bouwen. Om te voorkomen dat de Heide een krasbouw krijgt waar men later spijt over zal voelen, moet een bouw volgens gemaakt bestek gevolgd worden. Er komen straten, die wel een naam, maar geen bestemming krijgen, zodat de wegen bij regen en sneeuw nog steeds in modderpoelen veranderen, maar men is dit gewend.

Enkele vooruitstrevenden spreken zelfs over de mogelijkheid een andere naam te geven. "De Heide" is een gegroeide naam, er is geen sprietje heide te vinden, het woord komt van "de hoogte", wat dan wel een duintop zal zijn.

Winkeliers willen ook de naam veranderd zien en deze branche breidt zich behoorlijk uit, omdat een groter worden de mensengemeenschap winkels nodig heeft. Er komen vrij grote winkels en men hoeft niet meer naar "De Staar" in Wijkeroog te lopen, omdat men dichterbij huis zeer goed terecht kan. De nieuwe winkeliers ontdekken wel, dat veel van de klandizie weggaat aan weduwen, die geen inkomen hebben en ouden van dagen, die geen kans zien nog te werken; zij venten langs de deur met koffie en vetters en snijkoek.

In IJmuiden zijn veel vaderloze gezinnen, meer dan op de Heide, want IJmuiden dat rijk wordt van de zee, heeft zware offers te betalen aan de stormen, die vele schepen met man en muis doen vergaan.

De nieuwe school is een dagelijkse vreugde, men heeft ruimte en gerief. Eindelijk kan onderwijs worden gegeven volgens normale maatstaven en de vierde leerkracht is een belangrijke aanwinst: de anderen kunnen daardoor beter werken omdat de klassen gesplitst zijn en geen hinder meer van elkaar hebben.

De kerken vragen ook meer ruimte; het is een verblijdend teken, dat cafe Veltman ook al te klein is geworden en dat Tivoli te klein is; er moet raad geschapt, er zal weer geld moeten komen.

"Als we de kerk eens splitsten?" vraagt men zich af, "we kunnen duidelijk drie plaatsen onderscheiden: IJmuiden, de Heide en Wijkeroog." Het is een losse gedachte, die vaste grond krijgt; men loopt elke Zondag een uur heen en een uur terug vanaf Wijkeroog over de voetbrug naar IJmuiden's Tivoli — waarom in Wijkeroog geen lokaal gebouwd?

In de Burgemeester Weertsstraat te Wijkeroog wordt een klein gebouw als kerkgebouw ingericht: een grote vierkante ruimte met hoge matglazen ramen die veel licht doorlaten en tegelijk een brede vensterbank hebben, waar de mannen hun hoeden en petten in leggen, bij gebrek aan een kapstok. Alras wordt dit gebouw de "Hoeden en pettenkerk" genoemd. "Hindert niet," zegt de meester, "dan weten die mensen dat er een kerkgebouw is, waar ze ook verwacht worden."

Er gaat dus een flink deel van de kerkgangers af; IJmuiden laat een machtig en kapitaal kerkgebouw neerzetten aan de Koningin Wilhelminakade — het is bestemd voor IJmuiden en de Heide, maar de Heide wil ook graag een zelfstandig kerkelijk leven leiden. Het kan.

Hieruit ontstaat een stille maar zeer verbeterende strijd, een worsteling in woorden en daden om elkaar te vinden en toch vrij te laten; een worsteling, die veertien jaar zal duren voor IJmuiden toegeeft, dat de Heide een eigen kerk mag bezitten.

Eigenlijk was strijd niet nodig. De Heide ligt een behoorlijk eind van IJmuiden af: de kerkgangers, de moeders die pas van het kraambed afkomen en hun kind laten dopen, de ouders met opgroeiende kinderen, allen moeten een uur heen en een uur terug lopen naar de verre kerk aan de Wilhelminakade. De Heide wil zelf de financiële lasten dragen. IJmuiden blijft veertien jaar halsstarrig weigeren. De mening: de verachte Heide, van die Heide kan niets goeds komen, de Heide redt het niet en dan kan IJmuiden bijspringen, de Heide mag blij zijn als ze onder de hoede van IJmuiden mag kerken — deze beweegredenen zijn menselijke bedenkselen, maar verre van een Corinthe dertien en nog verder van het christen zijn.

Tivoli wordt ontruimd, want de Heide gaat kerken in IJmuiden; ondanks alle beloften wordt Tivoli na de ontruiming toch een kroeg — IJmuiden kan zich nu een eigen predikant veroorloven en domine Koers betreft de pastorie, die naast de kerk staat. De Heide is het aanhangsel geworden — maar het blijft een onrecht in het oog van de velen, die niet op de Heide zijn geboren en door afkomst en milieu, opvoeding en opleiding zich de gelijke weten van de medechristenen in IJmuiden.

Invasie der wetteloosheid

Dat is een proces dat al een hele tijd aan de gang is. De heerschappij van Christus en de zelfheerschappij van de mens staan tegenover elkaar in deze wereld. De mens wil vrij zijn, vrij ook van God en Zijn wet. Er is een streven in de wereld dat steeds sterker wordt: de mens wil zelf wetgever zijn. En het is geen wonder dat vele christenen het zo moeilijk vinden om in deze wereld christen te zijn, omdat men overal en op elk terrein de band met God en Zijn wet breekt. En als je vasthoudt aan de normen die God gegeven heeft, waar kun je het dan nog uithouden? Zelfs medechristenen zeggen soms: je komt achter! En je vraagt je af: zijn dat nog wel medechristenen?

De Bijbel spreekt over de geest der wetteloosheid die krachtig door de wereld zal waaien. En het lijkt er op dat het in onze tijd al een hurricane geworden is. Het is de mentaliteit van de moderne mens dat hij zijn eigen wetgever wil zijn, en met geen enkele norm die voor kort nog door velen werd aanvaard meer iets te maken wil hebben. Hij wil zelf uitmaken wat hij doen en laten zal. Het is een thema dat in tal van boeken en artikelen wordt uitgewerkt. De romans spreken er van. De krantenartikelen gewagen van deze geest. De opstellen van studenten aan onze middelbare scholen verraden de invloed van deze mentaliteit. Daarom moet er tegen deze invasie der wetteloosheid gestreden worden.

Christus is onze koning, onze meester! En dit is juist de kracht en de blijdschap van het christenleven dat het geworteld is in de soevereine heerschappij van Christus. Hij heeft alles over ons te zeggen. In ons hart en ook daarbuiten. Over onze ziel en ook over ons lichaam. Alles behoort Hem toe. Het gaat niet om een heerschappij aan de buitenkant van ons bestaan, niet over ons zondagse bestaan, maar over heel ons bestaan, binnen - en buitenkant. Zelfs onze gedachten zijn niet tolvrij. Alles is aan Zijn wet onderworpen. Als we dat gezien hebben, en het geloven dan zullen we ook bereid zijn om ons leven te geven onder die heerschappij van Christus. Ons hele leven, geld en goed, levenskracht en gezondheid, gaven en talenten, werk en rust, arbeid en vermaak, bezigheid en vrije tijd.

En toch voelen we ons dan vrij. Vrij als een vis in het water, en als een vogel in de lucht. Voor een vis is er vrijheid als hij gebonden is aan het water. Dan is hij in zijn element. Buiten het water is er voor hem niets dan de dood. Buiten het water kan hij niet leven. Zo moet een mens om echt vrij te zijn gebonden zijn aan de Heer Jesus Christus. Buiten een leven met Christus is er geen echt leven. Jezus zei eens: laat de doden hun doden begraven. Daarom moeten we contact met Christus hebben. Steeds vragen: Heer wat wilt U dat we doen zullen? En Gods Woord lezen opdat ons geweten bijgeslepen wordt. Het moet steeds weer bijgewerkt worden door een luisteren naar Gods Woord. Het moet door dat Woord worden opgevoed!

Zullen we dan maar onderdanig zijn aan Christus? Dan verlost Hij ons ook van de wetteloosheid. Hij verbreekt de werken van de duivel, en Hij heeft een welgevallen in een leven naar Gods wil, want dat is goed, harmonisch, vol vrede. Daar is een mens pas in zijn element. Daar voelt hij zich gesterkt als hij de hartelijke begeerte heeft om naar Gods wil te luisteren. Alleen als we met een oprecht hart kunnen bidden: leer mij naar uw wil te handelen! dan ben je in je schik, dan voel je je thuis bij God, dan ben je "gewend aan de HEER en hebt vrede". En anders dan is er onvrede met God en met jezelf. Dan weet je niet waar je het zoeken moet, tenzij dat je er over heen leeft en van de ene zonde in de andere tuimelt.

Zijn we dan slavenzielen die altijd voortgedreven worden door de wet? Neen, juist niet. Tyrannie maakt slavenzielen, maar de heerschappij van Christus geeft ons alle ruimte om onszelf te zijn, ons uit te leven, ons te ontplooiën, ons ideaal na te streven. En dan zeg je: wat een ruimte, wat heb je het ruim als je het nauw neemt, wat is het heerlijk om een Christen te zijn, om te mogen weten dat Christus onze koning is die ons zo regeert dat Hij ons bij de verworven verlossing bewaart.

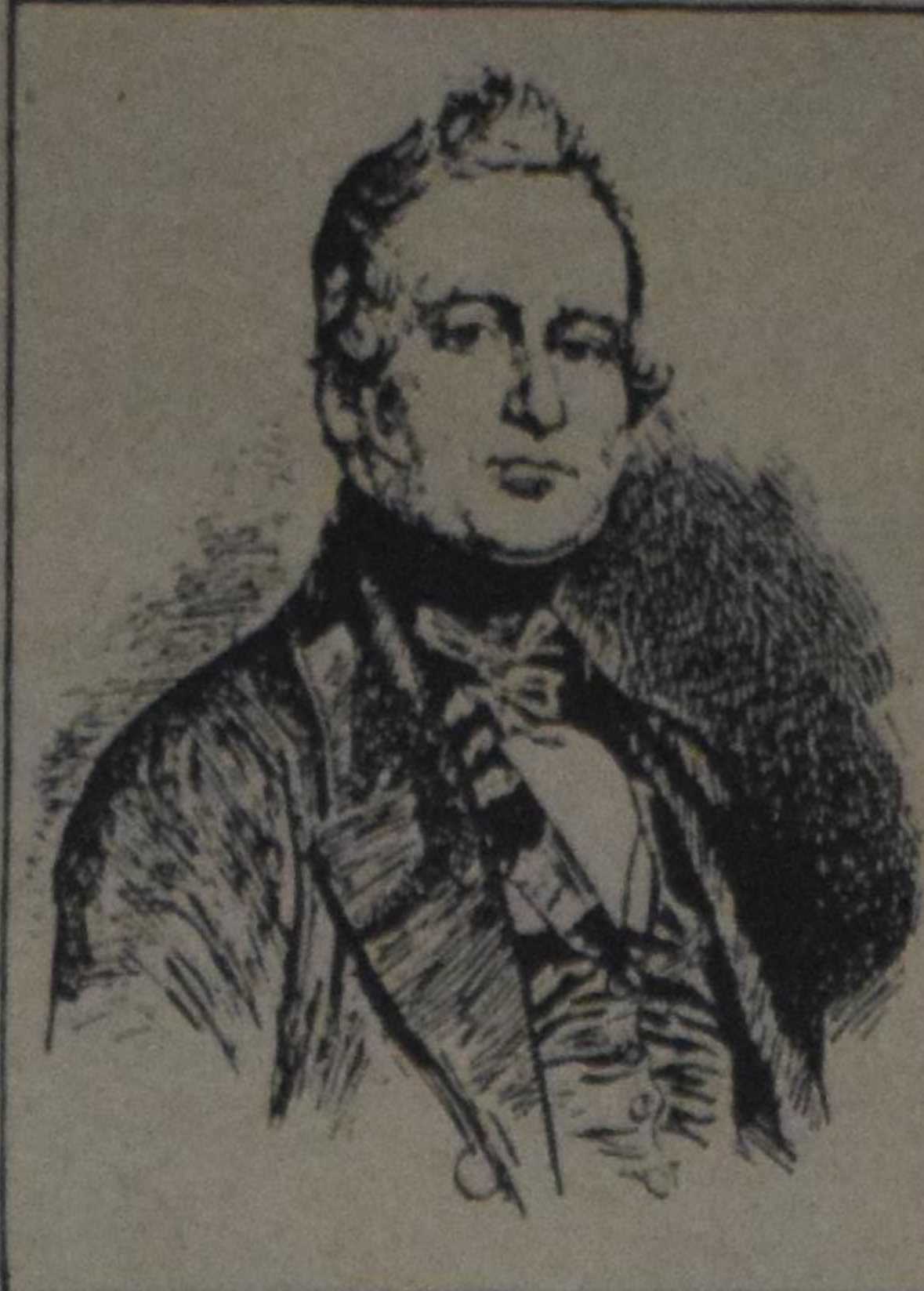
Dan is er ook geen tijd en geen omgeving zo slecht of we kunnen er Christen in wezen. Dan kan de geest der eeuw tegen Christus zijn, maar wij roemen er in dat we van een andere geest zijn. Dan kunnen we zeggen: weg wereld, weg schatten, gij kunt niet bevatten hoe rijk ik wel ben, 'k heb alles verloren, maar Jezus verkoren, wiens eigen ik ben!

Er zijn toch altijd mensen die het er bij een orkaan levend af brengen. En al is er dan een invasie der wetteloosheid aan de gang, en lijkt het alsof de antichrist al op weg is, Christus heeft maar te blazen zegt de Schrift, en van die hele invasie en die antichristelijke macht is niets meer te vrezen. Daarom bidt de kerk: Maranatha, onze Heer, kom spoedig, en maak een eind aan elke macht of geest die zich tegen U opstelt.

J. VanHarmelen

De Provincie Quebec 8

Opstand en vereniging



Louis Joseph Papineau

door William Stewart

(Canadian Scene) — De grote macht die de gouverneurs en hun beambten in eigen handen hielden, leidde tot opstanden in Upper en Lower Canada in 1837. Maar er waren ook andere oorzaken. In Lower Canada, zoals men Quebec na 1791 noemde, werd de ontevredenheid over de macht van de regeringsbeambten nog verergerd door wrijvingen tussen de Franssprekende bevolking die de meerderheid vormde en de Engelse kooplieden en handelaars in Montreal.

De Franssprekende Canadezen bekleedden

ongeveer een kwart van alle openbare functies, hoewel zij drie-kwart van de bevolking uitmaakten. Deze regeringsfuncties waren belangrijk voor hen omdat zij de mogelijkheid schiepen voor een carrière, die niet bestond in het handels- en zakenbedrijf, omdat dit door de Engels-sprekende minderheid werd overheerst.

De wetgevende vergadering had een Frans-sprekende meerderheid, maar de beslissingen die daar werden genomen konden door de benoemde wetgevende raad ongedaan gemaakt worden, en die raad had een Engels-sprekende meerderheid. Ook de gouverneur had het recht van veto.

De Franse pers buiten de vijandigheid tussen de twee taalgroepen zonder beperkingen uit, en riep soms verdenkingen op over onschuldige wetten. Toen landgoederen die aan de Jesuiten geschonken waren onder het Franse bewind, geconfisqueerd werden om het onderwijs te financieren via een koninklijk instituut, werd dat opgevat als een reductie van Canadese bezittingen in het voordeel van de Engels-sprekende protestantse gemeenschap. In werkelijkheid was het plan bedoeld om beide gemeenschappen te helpen.

De achterdochtige instelling van de Canadezen vond zijn

tegenhanger in klachten van de Engels-sprekende minderheid. Zakenlieden beweerden dat het Franse burgerrecht, dat onder de Quebec Act van 1774 in Lower Canada van kracht was gebleven, te gecompliceerd was. Er waren ook klachten dat de Vergadering geen nieuwe zetels wilde creëren om de gebieden te vertegenwoordigen waar de Loyalisten waren gaan wonen in de Eastern Townships. Deze nieuwe inwoners werden echter door de Canadezen als een bedreiging beschouwd omdat ze bang waren dat zij uiteindelijk hun meerderheidspositie zouden verliezen. Want de Frans-Canadezen zagen al snel in dat hun grote aantallen hun sterkste punt waren in hun pogingen om zich tegenover de Engels-sprekende indringers te handhaven.

De onvermijdelijke uitbarsting: Opstand

Terwijl de politieke temperatuur steeds opliep, werd een intens boeiende redenaar de leider van de ontevreden groep in Lower Canada. Het was Louis-Joseph Papineau, Seigneur de Montebello en, in 1815, voorzitter van de Wetgevende Vergadering.

In 1822 reisde Papineau naar Londen om te protesteren tegen een motie die aan het Britse Parlement was voorgelegd uit naam van de

PERSOVERZICHT

• Zonder het onderwerp "energie" zouden de kranten tot op de helft van hun huidige omvang inkrimpen. Er zit olie in het Noordpool gebied. Dat wisten we al, maar nu wordt beweerd dat de hoeveelheid gelijk is aan de huidige wereld reserve. 't Zal een jaar of vijf duren eer ze het spul hier kunnen krijgen. Ook aan de Oostkust in de oceaan zit olie. Nova Scotia wil dat Ottawa er af blijft. "We zullen het zelf wel doen" zegt men daar. Er zit natuurlijk een lekker centje in. Ed Broadbent is stad en land afgereisd om te protesteren tegen de verkoop van PetroCan. Het zal toch wel doorgaan want de Social-Credit partij (zes stemmen) heeft toegezegd de regering te zullen steunen. Laten we maar ophouden over olie te praten, het wordt vervelend.

• Hoeveel vertrouwen mensen in geld hebben blijkt wel uit het feit dat de prijs van goud volkomen op hol geslagen is. Die prijs kwam in de buurt van \$350 - per ons. Ik dacht dat er wel mensen rond liepen met een klein kapitaaltje in hun mond en aan hun vingers. Het eigenaardige is dat tegelijkertijd het weer duurder is geworden om geld te lenen. De rente zit nu op meer dan 13% in vele gevallen. De Minister van Financien zei 't al: we moeten een paar jaar op een houtje gaan kauwen.

• Robert Stanfield is in het Midden-Oosten voor Joe Clark om uit te pluizen hoe het nu precies zit met kansen om onze ambassade in Israël naar Jeruzalem te verhuizen. Het is natuurlijk wel een leuk reisje voor iemand die het wel verdiend heeft, maar volgens mij kunnen we die zaak wel in het vergeetboek stoppen.

• De regering kondigde af dat er plannen zijn om op de een of andere manier uitkeringen voor

werkeloosheid te verminderen, hetgeen in zekere kringen niet bepaald met grote geestdrift werd beantwoord.

• Nauwelijks was de orkaan David uitgeblazen of Frederik kwam op zijn hielen de Zuid-Oost kust van Amerika teisteren. Die orkanen krijgen namen in alfabetische volgorde, met jongensnamen en meisjesnamen afwisselend. Zo waar was de "E"? Calvinist Contact zoals gebruikelijk lost het raadsel op. Elaine zat tussen David en Frederik in, maar Elaine zwierf over land waar zij haar kracht verloor. U zou het nooit hebben geweten als U Calvinist Contact niet las.

• In Amerika stak Senator Kennedy eerst zijn kleine teen in de politieke wateren om de temperatuur te testen. Zijn halve been zit er nu al in, alhoewel hij officieel natuurlijk nog geen kandidaat voor president is. Veel Carter aanhangers deserteren, ze verlaten de man als ratten vluchtend van een zinkend schip. Carter's populariteit is zo laag dat in geval de oudste aap in een diertuin met hem op nominatie zou komen, de uitkomst van een stemming niet zeker zou zijn.

• In London is de konferentie voor een grondwet voor Zimbabwe begonnen. Alle partijen zijn tegenwoordig en de temperatuur is er veertig graden onder nul. Ze wensen elkaar maar nauwelijks goeie morgen.

• En al die drukfouten in verleden week's Persoverzicht waren niet mijn schuld. Toen ik het las zag ik voor mijn geest de kilkoude grijze ogen van mijn leraar in de Nederlandse taal aan de H.B.S. in de Raamstraat, Den Haag. Ik kon er gewoon niet van slapen. (dit had te doen met personeel vakanties. Red.)

Carl D. Tuyt

Engels-sprekende minderheid in Lower Canada. De kooplieden van Montreal, die de motie naar voren hadden gebracht, somden hun bezwaren op, die voornamelijk gebaseerd waren op het feit dat zij het grootste deel van de belastingen in de kolonie betaalden maar bij hun plannen belemmerd werden door wat zij als verouderde Franse wetten beschouwden, en door de ballast van Frans conservatisme. Zij stelden voor dat Upper en Lower Canada zouden worden verenigd tot één kolonie, die een Engels-sprekende meerderheid zou hebben, en dat daarom Engels de officiële voertaal zou zijn. Men stelde ook voor om de vereiste hoeveelheid land die men bezitten moest om te kunnen stemmen, te verhogen, om het aantal Canadezen dat

stemrecht had, te reduceren.

In 1832 werd de woede bij de Frans-Canadezen nog verergerd tengevolge van een voorval tijdens een verkiezingsbijeenkomst toen Britse troepen op een dreigende menigte schoten, en 3 jonge Frans-Canadezen doodschoten. Prompt keurde de Vergadering een motie goed, die was opgesteld door de Patriotten, zoals de volgelingen van Papineau zichzelf noemden. Deze motie, de 92 Resoluties genaamd, bevatte enige praktische voorstellen, zoals de wijziging van de aangestelde Wetgevende Raad tot een verkozen Hogerhuis. Maar er waren ook een aantal verwarde aanklachten tegen verschillende ambtenaren, en ook wat wilde retoriek die er alleen maar in slaagde de

geestelijkheid van de hervormings-beweging te vervreemden en de koloniale administratie kwaad te maken.

De Vergadering kwam in augustus 1837 bijeen, maar de zitting werd reeds na een week opgeheven. De Patriotten hadden een meerderheid in het Huis en waren niet geïnteresseerd in discussies over hervorming. Op dat moment waren een aantal van hun bezwaren reeds opgelost. De Wetgevende Raad, bijvoorbeeld, had nu een meerderheid van Canadezen, en de meeste rechters in de kolonie waren ook Frans-Canadees. De Patriotten wensten echter nog meer, en tijdens een grote bijeenkomst in October riepen zij een onafhankelijke republiek uit en trachtten een voorlopige regering te vormen.

Op 22 november 1837 ging

een colonne soldaten op pad om enkele van de leiders van de opstandelingen, Papineau zelf inclus, te arresteren. Gewapende Patriotten vochten een klein poosje tegen de soldaten en sloegen toen op de vlucht. De hele opstand veroorzaakte alleen nog een paar dergelijke schermutselingen en er vielen niet veel doden.

De opstand mislukte omdat slechts weinigen van de inwoners van Lower Canada meededen. De geestelijkheid, afkerig geraakt door de anticlericale opvattingen van de Patriotten, spoorden hun gemeenten aan om hen niet te steunen. Papineau en verscheidene van zijn assistenten vluchtten naar de Verenigde Staten. In 1844 kregen zij toestemming om naar Canada terug te keren.

Intussen was de Britse

regering een onderzoek begonnen naar de toestanden in Canada. Een zeer begaafde 46-jar oude radicale politicus, de Earl van Durham, werd tot Gouverneur-Generaal van Brits Noord-Amerika benoemd en uitgezonden om poolshoogte te nemen. Na 5 maanden had hij een rapport klaar, dat beschouwd wordt als een van de belangrijkste constitutionele documenten van het Britse Rijk. Lord Durham trad af en ging naar Engeland terug na slechts 5 maanden in Canada te hebben doorgebracht omdat de Britse regering zijn advies tot clementie voor de leiders van de opstand afwees. Engeland nam echter verscheidene van zijn adviezen wel aan, waaronder de vereniging van de twee Canada's en zelfbestuur in interne aangelegenheden.

Boek ter
herdenking
aan Mijlpaal
voor
Immigranten

(Canadian Scene) — Voor vele van de immigranten die gedurende de laatste 50 jaar in Canada zijn aangekomen, was hun eerste blik van Canada een groep gebouwen in de dockyard van Halifax, die Pier 21 wordt genoemd. Dat was het Immigration Dock, waar de nieuw-aangekomenen werden opgevangen. De geschiedenis van die groep havenloodsen is

nu vastgelegd in een boek, "The Pier 21 Story, Halifax, 1924-1971". Het boek is opgedragen aan de anderhalf miljoen immigranten die voor het eerst voet aan land in Canada zetten op Pier 21, en aan de duizenden beambten en vrijwilligers die hen hebben verwelkomd. Het boek is

volledig geïllustreerd en moet interessant zijn voor die immigranten en hun nakomelingen. Het is verkrijgbaar bij de Public Affairs Division van het Department of Employment and Immigration.

Nederlandse hulp voor ziekenhuis in Ottawa

(Canadian Scene) — De Koningin van Nederland heeft een bedrag geschonken aan de campagne van het Ottawa Civic Hospital voor gelden voor uitbreiding. De schenking is aan bestuurders van het ziekenhuis aangeboden door Prinses Margriet, die onlangs een bezoek aan Ottawa heeft gebracht. Zij zei dat haar Moeder had gevraagd de omvang van de schenking niet bekend te maken.

Op 19 Januari 1943 schonk Prinses Juliana, wat de Koningin toen nog was, in het Ottawa Civic Hospital het leven aan Prinses Margriet. De Prinses bezocht de zaal waar ze geboren was, en vertelde de mensen van het ziekenhuis dat haar Moeder met dankbaarheid terugdacht aan de verzorging en de aandacht die ze had ontvangen terwijl ze in Canada was gedurende de jaren dat haar vaderland bezet was door de Nazis.

Gezellige Mensen

Gezellige mensen zijn prettige mensen.
Zij maken hier alles zo rustig, zo goed.
Zij raden vanzelf de verborgenste wensen
Zij geven ons kracht, zij geven ons moed.

Gezellige mensen — bijzondere mensen.
O, neen, ze doen alles heel rustig, gewoon.
Zij hebben voor zich o, zo weinig te wensen
Zij vragen geen dank, zij vragen geen loon.

Zij geven zich zelf, 't is 't geheim hunner liefde
Die telkens weer zichzelf vergeet;
En waar men hun pijn deed, hun bitter soms griede
Vergeven zij graag, ook al deed het hun leed.

't Is altijd gezellig als zij komen.
't Wordt altijd weer leeg als ze weg zijn gegaan.
Toch hadden zij geenszins iets groots ondernomen
Toch hadden zij niet iets bijzonders gedaan.

Ja, toch iets bijzonders — hun liefde gegeven.
Hun liefde, die immers tot geven hun dwingt.
Hun liefde, die steeds hen voor and'ren doet leven.
Hun liefde die and'ren met goedheid omringt.
Ingezonden door
een C. C. lezer

**SHALOM MANOR
GRIMSBY, ONTARIO**

(Rusthuis van de C.R.Churches
in Classis Hamilton)

Elke dag bijna ontvangen we nieuwe aanmeldingen. We hebben nog een klein aantal kamers open voor oudere mensen die VERZORGING en LICHT VERPLEGING nodig hebben.

Schrijf voor inlichtingen aan de administrator Mr. J. Kamphuis, Shalom Manor, 112 Bartlett Ave., Grimsby, Ont. L3M 4N5 Phone: 416-945-9808

CONFERENCE

**The Christian Reformed Church in Canada
in its first and second quarter century**

— A series of discussions on the church: its history, present state and vision for the future. Keynote speaker is Rev. H. Van Andel. All consistories have been asked to provide input by September 15.

Monday, Nov. 5, 2 p.m. to Tuesday, Nov. 5, 4 p.m.

III CALGARY, ALBERTA

(The seventh biennial meeting of the Council of Christian Reformed Churches in Canada meets Tuesday evening until Friday of that week.)

All members of the churches are hereby invited to attend. To receive materials in advance, register by October 15 and indicate your need of meals, lodging, and transportation to and from public transit terminals. A nominal registration fee will be charged to cover costs.

Organized by ad hoc committee with the concurrence of the Interim Committee of the Council of Christian Reformed Churches in Canada.

Send registrations early to:

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Waterdown, Ontario
L0B 2H0

CJVB

thans in het achtste jaar met het dagelijkse programma in de Nederlandse taal.

Jan van Bruchem brengt U
de "Dutch Touch" elke morgen
van 10-11 uur.

's Zaterdags
speelt Fred van Hamersveld
verzoeknummers op de piano
en op het elektronische orgel.

's Zondagsavonds van 8.30 —
9 uur 'Te Deum Laudamus'

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Calvinist Contact

99 NIAGARA STREET
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BIRTHS

BEKENDAM: Jerry & Joanne (nee Bakker) have been blessed by the Lord with the safe arrival of their daughter, **STEPHANIE MARIE** (6 lbs. 6 oz.) on Monday, September 3, 1979. First grandchild for Mr. and Mrs. John Bakker of Brantford and Mr. and Mrs. John Bekendam of Caledonia. First great-grandchild for Mrs. L. VanHarten of Brantford and Mrs. H. VanderBelt of Holland. Twenty-fifth great-grandchild for Mrs. K. Huiskamp of Holland. R.R. #7, Brantford, Ont. N3T 5L9.

DAM: Frank and Diane (nee Zwart) of Fenwick, Ont., thank the Lord for the safe arrival of their third child, **GAYLE YVONNE**, born September 2, 1979, a new sister for Denise and Clarence John. Grandparents: Mr. and Mrs. Clarence Dam of Fenwick, Ont., Mrs. Rennie Zwart of Burlington, Ont.

DE FEYTER: John and Teresa with thankfulness to God, announce the birth of their first child, **PETER JAMES**, born September 3, 1979. 3rd grandchild for Mr. and Mrs. K. Struiksma and Mr. and Mrs. P. De Feyter. Grimsby, Ont.

EGGINK: Gary and Maria Eggink with thankfulness to God for the safe arrival of their fourth child, **PAULINE MARIA**, born August 23, 1979. A sister for Alicia, Leonard and Donna. Thirty-second grandchild for Mr. and Mrs. George Eggink of Jarvis, and fourth grandchild for Mr. and Mrs. Jan Smit of Wainfleet. R.R. #3, Jarvis, Ont. N0A 1J0.

ENGELAGE: Fred and Mildred (nee DeVries) thank God the giver of life for their first born, a son, **BRYON MATTHEW**, 7 lbs. 3oz. on August 19, 1979. First grandchild for Mr. and Mrs. Hill Engelage and Mr. and Mrs. Henry DeVries. 21st great-grandchild for Mr. Fred Engelage, Waterdown. 4th great-grandchild for Mr. and Mrs. Peter DeVries, Brampton. 5th great-grandchild for Mr. and Mrs. B. Katerberg and 6th great-grandchild for Mrs. P. Vanderley both of Drayton. Box 497, Brooklin, Ont.

KOOPMAN: Reynold and Marlene thank God for our first son, **ROGER SCOTT**, born September 5, 1979. 4th grandchild for John and Shirley Veldstra of Hamilton, and 1st grandchild for Harry and Nell Koopman of Stoney Creek.

LOWE: With thankfulness to our Lord, the giver of life, we, Robert and Jane Lowe (nee Kersten) announce the safe arrival of **PETER GREGORY**, born August 22, 1979. A little brother for Gavin. Tenth grandchild for Oma Kersten and second grandchild for Grandma and Grandpa Lowe. R.G. Lowe, 2621 Birch Cres., Mississauga, Ont. L5J 4H1.

NAGTEGAAL: Jack and Dorothy Nagtegaal (nee Attema), thank the Lord for the safe arrival of their first-born child, **SHERLYN ANN**, 7 lbs. 3ozs. on August 28, 1979. Apt. 101, 10625 - 156th, Edmonton.

REYNEVELD: We praise and thank God for entrusting to our care a healthy baby girl on August 15, 1979. We named her **ANNIE RACHEL**, a sister for Heidi. Klaas and Grace Reyneveld, R.R. #4, Listowel, Ont. N4W 3G9.

TALSMA: On August 14, 1979, the Lord has blessed us with a healthy boy, **STEPHEN MICHAEL**. Weight: 7 lbs. 5 oz. A brother for Michelle, Marvin and Darryl. Proud parents: Michael and Jean Talsma, 101 Hawkesbury Ave., London, Ont. N5V 2K2.

TALSTRA: We, Jack and Hilda, thank God for enriching our lives with the birth of **AMANDA-JOAN WIETSKE**, born on September 2, 1979. She is a sister to our Michael and Christina. 4935 Park Ave. Terrace, B.C.

MARRIAGES

ADEMA-HESELINK: Mr. and Mrs. Adema, R.R.#5, Georgetown, Mr. and Mrs. D. Hesselink, 12 Temple Rd., Georgetown, are happy to announce the forthcoming marriage of their children, **MARY and BOB**. The wedding ceremony will take place, the Lord willing, on October 5, 1979 at 7:30 p.m., in the Chr. Ref. Church of Georgetown, Ontario. Rev. J. de Jong and Mr. W. Suk officiating. Future address: 200 Churchill Rd., Apt. 507, Acton, Ont., Canada.

CORVERS-HOEKSEMA: The most joyous of occasions is the union of man and woman in celebration of life. Rev. and Mrs. Jake Corvers, Taber, Alberta, are pleased to announce the forthcoming marriage of their daughter, **PATRICIA** to **RANDY**, son of Mr. and Mrs. Hedde Hoeksema, Erin, Ont., on Saturday, September 22, 1979 at the Bethel Chr. Ref. Church, Acton, Ont. Rev. J. Cooper officiating.

DE GRAAFF-DE GROOT: Mr. and Mrs. Gerrit de Graaff of Calgary, Alta. are happy to announce the marriage of their daughter, **ANGELICA MAE** to **EGBERT THOMAS DE GROOT**, son of Mr. and Mrs. Adrian de Groot of Edmonton, Alta. The wedding ceremony will take place, the Lord willing, on Saturday, October 13, 1979, at 2:00 p.m. in the Emmanuel Chr. Ref. Church, Calgary, Alta. Rev. J. Joosse officiating. Future address: #315 - 2655 Warren Ave., Kimberley, B.C. V1A 1T7.

EPEMA-KRAAY: Mr. and Mrs. Alvin Epema of Willmar, Minnesota and Mr. and Mrs. Simon Kraay of Jarvis, Ontario, joyfully announce the forthcoming marriage of their children, **GWENDOLYN MARIE** and **CORNELIUS WILLIAM**. The wedding ceremony will take place, D.V., on Saturday, October 6, 1979, at 2 o'clock, in Willmar Chr. Ref. Church. Future address: 1036 Widdicomb N.W., Grand Rapids, Mi., U.S.A. 49504.

KNEGT-HEERSINK: Mr. and Mrs. Abe Knecht invite you to share in the joy of the marriage uniting their daughter **NANCY MARGARET** to **ROBERT WILLIAM**, son of Mr. and Mrs. Henk Heersink, as they exchange their vows on Saturday, the 6th of October, 1979, at 2:00 in the afternoon, Fruitland Chr. Ref. Church, Fruitland Ontario. Future Address: 1 Robinson St. N., Grimsby, Ont. L3M 3C8.

MARRIAGES

MACPHERSON-GEERLINKS: Mr. and Mrs. Daniel MacPherson of St. Thomas and Mr. and Mrs. Geert Geerlinks of Embro are pleased to announce the forthcoming marriage of their children, **DEBORAH ANN** and **HARM GEERT**. The wedding will take place, the Lord willing, Saturday September 22, 1979, at 5:00 p.m., in the First Chr. Ref. Church, St. Thomas. Rev. P. Hogeterp officiating. Future address: 2621 Clemenceau, Windsor, Ont.

ANNIVERSARIES

1929 1979
Nyverdal Rocky Mountain House
On October 3, 1979, D.V., we hope to celebrate the 50th Wedding Anniversary of our dear parents and grandparents,

ADRIAAN NICOLAAS and **GRIETJE DE JONGE** (nee Stolte)

We pray that the Lord will continue to bless and guide them.

With much love:
George & Nancy Abma; Sid & Ellen — Langley, B.C.

Adrian, Ron, Richard, & Carolyn — Edmonton, Alta.

Pearl de Jonge; Linda & Ralph, Gerry, Ardy, Stan & Quinten — Red Deer

Marinus & Janny Konynenbelt; Hetty-Ann, Marlene & Jody — Rocky Mountain House.

Home address: Box 396, Rocky Mountain House, Alberta T0M 1T0.

1954 1979
Simcoe, Ontario St. Thomas, Ontario
With gratitude and praise to the Lord, we hope to celebrate with our parents,

ART and NELLIE DE WEGER (nee Schuiling)

their 25th Wedding Anniversary on October 2, 1979.

"All the way our Savior leads us" was the theme of our parents' wedding sermon and this assurance in their Savior's leading has been apparent throughout their married lives. Thanks be to God for parents who taught us how we also can have this place with him.

Their children:
Diana & Michael Miedema

Ron Marsha & Bernie (boyfriend)

Home address: 59 Lawton St., St. Thomas, Ontario N5R 1W7.

Rijnsburg Orono
1934 1979

September 27

With thanks to God, we hope to celebrate with mom and dad, oma and opa, their 45th Wedding Anniversary.

FRANK and ELISABETH GLASBERGEN (nee Weiland)

Their thankful children and grandchildren:

Peter & Alice Glasbergen; Frank, Joanne, Jack — Newtonville, Ont.

George & Debbie Glasbergen; Rodney, Sonya, Jamie, George — Newcastle, Ont.

Corry & Auke Vander Meer; Roxanne, Jeff, Marcia, Michael — Port Perry, Ont.

Frank & Marlene Glasbergen; David, Denyse, Debbie, Dwayne — Yelverton, Ont.

Case & Geraldine Glasbergen; Jason, Melanie — Ajax, Ont.

John & Alice Glasbergen; Natalie, Carissa — Port Perry, Ont.

May our heavenly Father continue to bless them in the years ahead.

Home address: Division St., Post Office, Orono, Ont.

ANNIVERSARIES

1939 1979
October 3

With joy and gratitude to our Lord, we hope, to celebrate, the Lord willing, with our parents and grandparents,

HENDRIK and ANNECHIE MEEMS (nee Eekhof)

their 40th Wedding Anniversary.

May the good Lord bless and keep them in the years to come.

Wedding Text: Philippians 4:6.

Their children:
Ralph & Briana Meems; Charissa — Murillo, Ont.

Rebecca & Bill Klimstra; Paul — Elmira, Ont.

Jane & Peter Merkus; Ben, Rick, Lynda, Stephen — Fergus, Ont.

Ria & Bert Buitenhuis; Sandra, Mari-Anne, Adam — Guelph, Ont.

Margaret & Henk Beute — Richmond, B.C.

Anneke & Arie Wesselius — Roelofsarendveen, The Netherlands

Henk & Wendy Meems; Amanda, Dale, Glenna — Cambridge, Ont.

Jack Meems — Alert Bay, B.C.

Bill & Lois Meems; Billie, Jennifer — Woodstock, Ont.

Chris & Alice Meems — Guelph, Ont.

Open House at their home, Wednesday, October 3, 1979, 3-5 and 6:30-8:00 p.m.

Home address: 112 Bristol St., Guelph, Ont. N1H 3L6.

JAN OOSTERINK en **JOHANNA BERENDINA OOSTERINK** (nee Toonk)

de dag te herdenken waarop zij 45 jaar geleden in het huwelijk zijn getreden. Hierbij nodigen we vrienden en bekenden uit op een "Open House", s'middags van 2:00 p.m. to 4:00 p.m. in de Emmanuel Ref. Church, Clarke St., Woodstock, Ont.

Hun dankbare kinderen en kleinkinderen:

Grace & Jim Haas; Jim, Diana & Ed Bill & Joan Oosterink; Jeanette,

Diana, John, Linda

Debbie & Bill Hesselink; Brenda

Home Address: R.R.#3, Woodstock, Ont. N4S 7V7.

1954 1979

Red Deer, Alberta

On October 29, 1979, we lift our hearts in thanksgiving and joy as we celebrate with our parents their 25th Wedding Anniversary.

JACK and AFINA QUARTEL (nee Zuidhof)

We thank God for his love and care over them in their years together and pray this is only the beginning.

With much love, their children:
John, Harvey, Marion, Michael.

Open House on October 29, 1979, from 7:00 p.m. until 9:30 p.m. at home.

20 Pallo Close, Red Deer, Alta. T4P 1J3.

The Lord willing on Sunday, September 30, 1979, the congregation of the Bethel Chr. Ref. Church, Listowel, Ontario, hopes to commemorate with their pastor,

REV. HARRY VAN DYKEN

the occasion of his 25 years service in the ministry of the Chr. Ref. Church. May God continue to supply men who give total dedication to the call they received from the Lord. Rev. Van Dyken has served congregations in Redlands, Cal.; Neerlandia, Alta.; Winnipeg, Man.; Woodbridge, Ont.; Mt. Vernon, Wash.; and presently Listowel, Ont. Guest minister for this commemorative occasion will be Rev. John Hellinga, who will lead the 10 a.m. worship service.

ANNIVERSARIES

1954 1979

Chatham
Wedding Text
Psalm 146:5

With much love and joy, we hope to celebrate with our parents,

MARINUS and DOETJE STUIVENBERG (nee Dykstra)

their 25th Wedding Anniversary, D.V., on October 19, 1979. We thank God for their life together and wish for many more happy years to come. Open House will be held on Saturday, October 13, 1979, from 7:30 - 10:00 p.m., at the First Chr. Ref. Church, Chatham, Ont.

Tina — Chatham, Ont.

Art — Chatham, Ont.

Maria — Chatham, Ont.

Henrietta — Chatham, Ont.

R.R.#4, Chatham, Ont. N7M 5J4.

1954 1979

It is with joy in our hearts and thanksgiving to our heavenly Father that on September 24, we hope to celebrate the 25th Wedding Anniversary of our parents and grandparents,

HENK and JOKE VAN OLST (nee Kassies)

We pray for God's continued blessing for them in the years to come.

Henry & Marry; Jeffrey

Richard & Irene

Darlene

Andrew

Roland

Home address: 201 Dunkinwoods Dr., North York, Ont. M9L 2E5.

1924 September 18 1979

Doorn St. Catharines

The Netherlands Ontario

With gratitude and praise to the Lord we celebrated with our parents, grandparents, and great-grandparents,

WILLEM FREDERICK and ADRIANA CORNELIA VEENHOF (nee van Os)

their 55th Wedding Anniversary.

We pray that the Lord may continue to bless them and be near to them in the years to come.

With congratulations and love:

Bill & Dorothy Veenhof — St. Catharines, Ont.

Nick & Jane Veenhof — London, Ont.

Janny & Jan Bijsterbosch — Zuidbroek, The Neth.

Fred & Dinah Veenhof — Kitchener, Ont.

Toni & Jack Keefe — Corunna, Ont.

22 grandchildren and 2 great-grandchildren, Mark & Darrick.

Friends and acquaintances are invited to an open house on Saturday, September 22, 1979, D.V., from 2-4 p.m. at Maranatha Chr. Ref. Church, Scott St., St. Catharines, Ont. Best Wishes only.

Home address: 159 Bradley St., St. Catharines, Ont. L2T 1R9.

With joy and thanksgiving to God, we hope to celebrate the 25th Wedding Anniversary of our parents and grandparents,

DICK and CORA WASSING (nee Blewenga)

on Monday, October 8, 1979. We pray that God will continue to bless you with many more years together.

Barth & Rhoda Wassing; Ann-Marie

Ed & Dianne Wassing

Marcella Wassing

Laurie Wassing

Gary Wassing

Open House to be held October 13, 1979, 8 p.m. at Glenn Haven Bowl, 1213 Talbot St., St. Thomas, Ont. Home address: 22 Lakeview Circle, St. Thomas, Ont.

Classified Advertising

OBITUARIES

June 1913 September 1979
Heerenveen, Belleville,
Friesland Ontario
On Tuesday, September 4, 1979, at
the age of 66 the Lord took home
our dear husband, father and opa,

JOHN DE JONG

He taught us much about living
and dying in the Lord. We will miss
him greatly, but rejoice with him for
he has run the race and won.

"Wait on the Lord be of good
courage and he shall strengthen
thine heart, wait, I say on the Lord"
Psalm 27:14.

Beloved husband of:

Antje De Jong — Belleville, Ont.

Dear father of:

Jane & Ben Stegeman — St.
Catharines, Ont.

Dorothy & Simon Koopmans —
Ajax, Ont.

Lisa De Jong — Belleville, Ont.

Uultje De Jong & Francine —
Belleville, Ont.

Dear Opa of:

John, Mark, Lori-Anne and Andrea.

"Surely goodness and mercy shall
follow me all the days of my life;
and I will dwell in the house of the
Lord forever" Psalm 23:6.

R.R. 5, Belleville, Ont.

Suddenly on September 4, 1979,
the Lord called home our beloved
brother, brother-in-law and uncle,

JOHN DE JONG

at the age of 66.

His courage and concern for his
fellowman made him very dear to
us and many others. He was active
for the Lord and founder of "Real
Life" an interdenominational Bible
teaching ministry in Belleville.

He fought the good fight, he
finished the course, he kept the
faith.

Meint & Aafke De Jong — Stirling
Gary & Greta Heuving; Michael,
Edward — Belleville

Ephesians 2:8

"For by grace are you saved
through faith; and that not of your
selves; It is the gift of God."

On September 10, 1979, after much
suffering the Lord took unto him-
self our beloved nephew and
cousin,

JOHN DYK

May the Lord comfort and sustain
the family, Leo Dyk.

Oma Trijntje Valkenburg — Huron-
view, Clinton

Piet & Rie Valkenburg — Van-
couver, B.C.

Albert & Janny Valkenburg — Clin-
ton, Ont.

Janny & Jaap Beumer — Veenen-
daal, Holland

Riek & Bert Greidanus — Londe-
boro, Ont.

Henry Valkenburg — Dorchester,
Ont.

and their families.

After a lengthy illness, which she
bore so courageously, the Lord call
unto himself

ELIZABETH KOOMANS (nee De Jong)

at the age of 71, our beloved sister,
sister-in-law and aunt.

Meint & Aafke De Jong — Stirling,
Ont.

Antje De Jonge — Belleville, Ont.
Gary & Greta Heuving & family —
Belleville, Ont.

Jane & Ben Stegeman & family —
St. Catharines, Ont.

Dorothy & Simon Koopmans &
family — Ajax, Ont.

Lisa De Jong — Belleville, Ont.

Uultje De Jong & Francine —
Belleville, Ont.

"For I consider that the sufferings
of this present time are not worthy
to be compared with the glory that
is to be revealed to us" Romans
8:18.

OBITUARIES

After a year of illness, on Septem-
ber 6, 1979, our Father in heaven
took unto himself my beloved wife
and our dear mother and oma,

ELIZABETH KOOMANS (nee De Jong)

at the age of 71 years.

We will miss her very much. We
thank our Lord for what she has
been for all of us and will remember
her love for Jesus and us.

Were she still with us, she would
have us sing, with her, the old Dutch
song:

Eens zullen wij met Jezus leven

Dan voelt, dan kent men geen

verdriet.

Dat uitzicht moet ons nooit

begeven

Zij die geloven, haasten niet

Reeds hier wil Hij ons vrede

schenken,

Vertrouwen, leiden door Zijn staf.

Zelfs zonder vrees aan 't graf te

denken,

is ook een vrucht, die 't kruis ons

gaf.

Die hoop moet al ons leed

verzachten,

Komt, reisgenoten, 't hoofd

omhoog.

Voor hen, die 't heil des Heeren

wachten,

Zijn bergen vlak en zeeën droog.

O zaligheid, niet af te meten!

O vreugd, die alle smart verbant!

Daar is de vreemd 'lingschap

vergeten,

En zij, zij is in 't Vaderland!

Her husband:

Hugo Koomans — R.R. #3, Belle-
ville, Ont.

Her children:

Melis & Lien — Ottawa

Uli & Joyce — Belleville

John & Betty — Belleville

Hans & Carley — Belleville

Thea & Ron Marriott — Stirling

Bas & Judy — Kirkland Lake

Maria & Tom Wheal — Lindsay

and 16 grandchildren.

Funeral service was held on Sep-
tember 10, 1979 in the Maranatha
Chr. Ref. Church, Belleville with
our pastors H. Getkate, and R.
Popma officiating.

On Wednesday, September 5,
1979, after a lengthy illness, the
Lord took home our dear husband,
father and grandfather,

HENDRIK OOSTERVELD

In his 76th year.

"And I heard a voice from heaven
saying, 'Write this, Blessed are the
dead who die in the Lord hence-
forth. Blessed indeed, says the
spirit that they may rest from their
labors for their deeds follow them'"
Revelation 14:13.

Beloved husband of Gien Uuldriks.

Dear father and grandfather of:

Henk & Lena Oosterveld; Etta,
Chris, Rick, Alison, Harry, Ron,
Ed — Guelph, Ont.

Reina & Andy Fluit; John, Rhea,
Jacqueline, Ed, David, Linda,
Barbara — Guelph, Ont.

Rance & Shirley Oosterveld;

Michael, Leanne — Battle
Creek, Mich.

Funeral services were held on
Saturday, September 8, 1979 at 10
a.m. from First Chr. Ref. Church,
Guelph, Ont., Rev. John D. Hellinga
officiating.

204 Edinburg Rd. S., Guelph, Ont.

On September 3, 1979, our
heavenly Father took unto himself
our former treasurer,

MR. BERENDA TERMAAT

at the age of 76.

"For we know that if the earthly
tent we live in is destroyed we have
a building from God, a house not
made with hands eternal in the
heavens"

2 Cor. 5:1.

The consistory of the Westmount

Chr. Ref. Church, Strathroy, Ont.

A. Van Den Ende, Pastor

F. Abma, Clerk

OBITUARIES

Through a tragic traffic accident it
pleased the Lord to take unto him-
self on September 13, 1979, our
dear son, brother, brother-in-law
and uncle.

ALFRED MAYNARD

at the age of 18.

His loving parents Harry & Betty
Roffel

Fransina & Hank Rensink

Harry & Milly Roffel

Sylvia & Reg Mulder

Gary & Carla

Margaret

Elizabeth

nieces and nephew.

The funeral took place on Satur-
day, September 15, 1979, from the
Chr. Ref. Church of Georgetown,
Ont. Rev. John De Jong officiated.

"Casting all your care upon him,
for he careth for you" 1 Peter 5:7.

4 Prince St., Glen Williams, Halton
Hills, Ont. L7G 2X2.

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...

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cleaner, 2 steel graineries, 2 im-
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School.

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20,000 cage layers. Home and
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reasonable. (Keith Miller).

30,000 chicken broilers, basic
quota with small acreage. Hot
water heating in the buildings
throughout. New house. Priced
very, very reasonable. (Gord Gray).

100 acres land. Farrow to finish
hog farm, land all workable. Very
good home. All buildings in ex-
cellent shape. Vendor will hold first
mortgage. 25 miles to Hamilton.
(Keith Miller).

271 acres Dairy Farm, going con-
cern. Listing price includes #1 and
#2 milk quotas. Registered
holstein herd. Full line of equip-
ment. Good water supply from
creek which runs along half of
property. Good two-family home
with all modern facilities.
Hamilton-Dunnville area. (Keith
Miller).

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land. Corn drying and storage. 3
homes. Beef set-up. Implement
shed. Heated workshop. Top value.
(Gord Gray).

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**and ask for Keith Miller (evgs.)
774-4077 or**

Gord Gray (Res.) 519-822-4438

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Art Van der Vliet

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in various parts of the province with head office in Edmonton.

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within CFF and political action related to agricultural and food
sector.

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implementation of policy and program. Staff coordination and
overseeing office administration is also expected. Salary
negotiable.

Please send inquiries and references to:

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Telephone: 403-973-3400

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...

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bines, several trucks, 2 harvestore
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stable cleaners, milk quota for 1.1
million pounds. Approximately 250
HD cattle. Two large homes on
property presently employing a
staff of 6. For further information
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HELP WANTED

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ask for
Herman Louter

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Person for greenhouse work. Good future for energetic person who is willing to learn and work. Phone 562-7321.

MISC.

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TILLSONBURG: for job and business opportunities, look in the Tillsonburg area. A hearty welcome awaits you at the Tillsonburg Christian Reformed Church. Services: 9:00 a.m. and 2:30 p.m. in the St. Andrews Presbyterian Church, corner Bidwell and Brock. Rev. C. Pool — 519-842-3132.

PERSONAL

32 year old professional fellow would like to meet non-traditional christian gal whose word is dependable and whose sensitivity and and send to Box #4448 Calvinist friendship and discussions than the average person can offer. This gal should be prepared to move anywhere in southern Canada. All replies will be answered. Please enclose a picture with your reply and send to Box #4448 Calvinist Contact, 99 Niagara St., St. Catharines, Ont., L2R 4L3.

Welke alleenstaande vrouw boven de 65 jaar, die zich, evanals ik, eenzaam voelt, zou met mij dit probleem willen oplossen door samen te wonen. Eigen huis en auto. Geheimhouding verzekerd. Brieven aan: Box #4449, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

ACCOMMODATION

Single girl (mid-twenties), seeks an apartment in north east Toronto, (Bayview and Moore). Call Anna 429-3414 (days).

TEACHERS NEEDED

Thunder Bay: Due to future family blessings to be received the Thunder Bay Christian School will have a teaching position vacancy for grade 3 and 4. The applicant should be available to start no later than November 15, 1979. Send inquiries and resume to: Mr. H. Kamphof, Secretary of the Board, R.R. 11, Thunder Bay, Ont. P7B 5E2. Telephone: 807-345-0773.

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DIRECTOR

to begin employment March 1, 1980

Basic skill requirements:

Pastoral
Administrative
Youth Leadership
Writing

Experience requirements:

A working knowledge of the Federation's past/present ministries with young people.

Please apply before September 30, 1979

for confidential inquiries, suggestions and/or more information contact:

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"LADIES, COME ONE — COME ALL" FALL RALLY

DATE: Wednesday, October 3, 1979

PLACE: Fruitland Chr. Ref. Church
Highway 8, Fruitland

MORNING MEETING: English — 10 o'clock a.m. Guest speaker: Mrs. Patricia Clark from Toronto. Topic: "Grief and How to Cope With it."

AFTERNOON MEETING: Dutch — 2 o'clock p.m. Guest speaker: Rev. Henry Eshuis from Woodstock. Topic: "Overwinnaars in Jezus Christus"

South East Ontario League of Christian Reformed Ladies Societies
Visitors are most welcome!

Asia cont. from page 2.

December, 1964, an unprecedented event for the Philippines took place right at Silliman; Bishop Epifanio Surban of the Roman Catholic Diocese of Dumaguete gave an address of welcome to the delegates of the Asian Christian Youth Assembly held on the campus of Silliman University.

In 1905 a Baptist missionary couple, the Rev. and Mrs. W. Valentine organized the Jaro Industrial School in Iloilo for poor boys on Panay Island. This school developed into the Central Philippine University. It is run and operated by the American Baptists and the Convention of Philippine Baptist churches. It received university status in 1953. In 1972 the enrollment was 5,426.

CPU has no longer a positive evangelical witness. Its ministry is suspect by the Convention Baptist Churches in Negros Occidental. Within the faculty there is no unanimity on either the creeds or philosophical direction. I have talked with several CPU faculty members and convention Baptist leaders who were discouraged by the educational trends and lack of positive Christian stance and philosophy within their denominational schools.

Protestant schools in the Philippines are caught in the winds of change. Through their close relation to the American school system, they have been strongly influenced by secularism. The close ties with America have also often prevented the meeting of the needs of the Filipino, who is becoming increasingly conscious of his national identity and Malay-Oriental heritage.

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LET'S PLAY CHESS

Editor: Pete Layer

By Correspondence

Results: 1977 FINALS

W.L. Boer 1/2 (1 1/2)

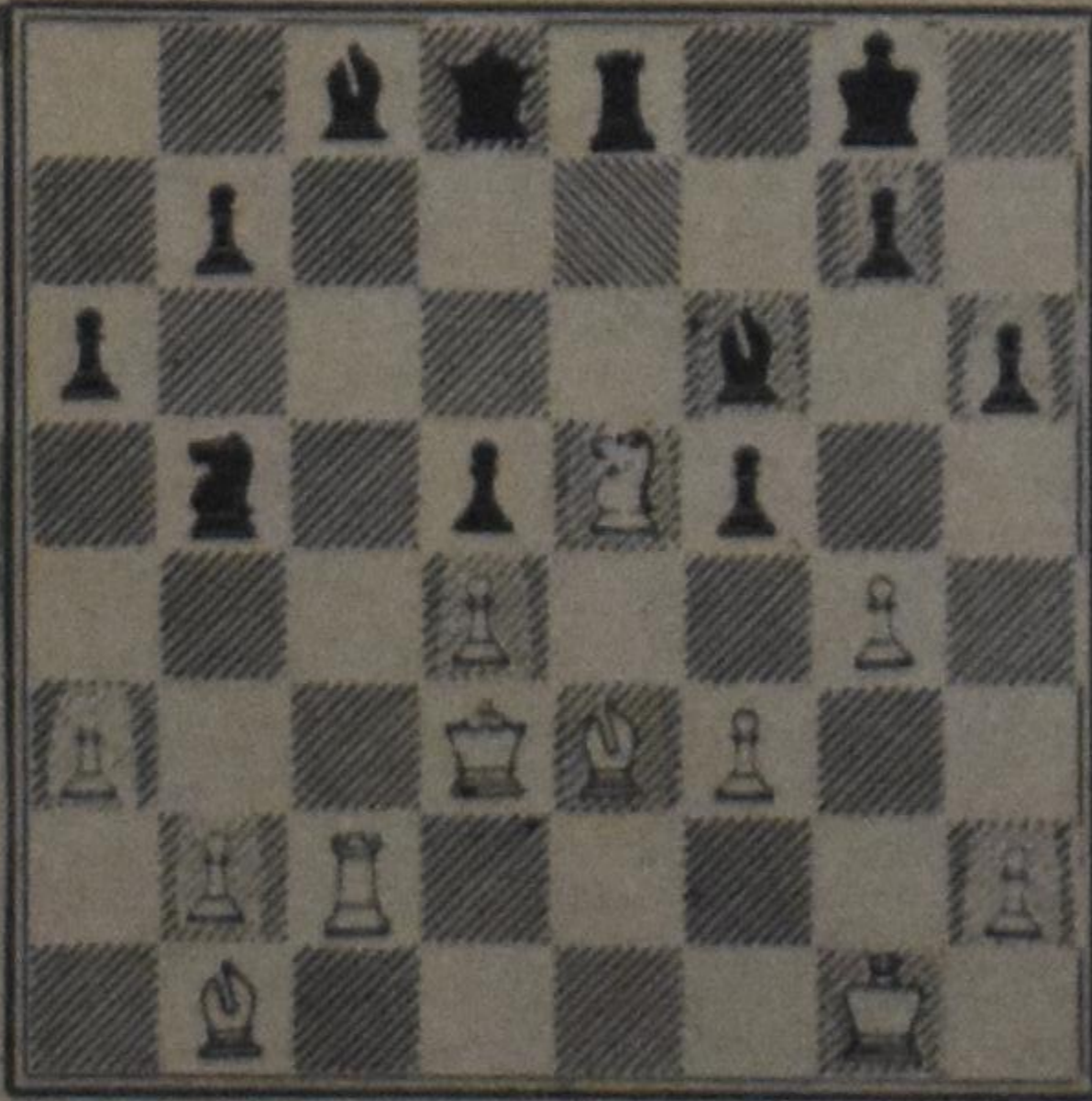
A.C. Farenhorst 1/2 (1 1/2)

This game was hard-fought, with a superb ending. Mr. Farenhorst leads everyone else in the 1977 Finals. One player, who lives the greatest distance from the others in the Finals, has yet to finish any of his games.

MIDDLE GAME

Trading material for positional advantages

Position after
the 25th move:
A.C. Farenhorst
12



12
W.L. Boer White
to play

It is easy to assign value to pieces (1 for a Pawn, 3 for a Bishop, 5 for a Rook, etc.) but a lot harder to assess positional advantages (attack, Bishop pair, passed Pawn, etc.). This game will give you some insight into what positional advantages may be worth. White embarks on ambitious plan: 26. PxP, BxN; 27. RxB, QxR; 28. PxB White has given up the exchange and gained the Bishop pair and threats along the QN1-KR7 diagonal. 28. ... Q-B5; 29. P-K6, QxQ; 30. BxQ, N-Q3; 31. P-QR4. Black neutralized the threats on the diagonal by giving up a Pawn. Notice how White now controls the squares that Black needs to penetrate the position. White's King is free to attack. 31. ... K-B1; 32. K-B2, R-B1; 33. K-N3, K-K2; 34. K-N4, N-K1; 35. K-R5, P-Q5! Black gives up his passed Pawn to break through White's defenses. 36. BxP, R-Q1; 37. B-B5 ch., K-B3; 38. B-K4, R-Q7; 39. P-KR4, N-Q3; 40. B-N4, NxB; 41. PxN, R-K7; Black has also succeeded in breaking up the Bishop pair.

There were three material sacrifices for positional gain or defence in just 15 moves. A dynamic balance was maintained throughout. Black seems now ready to gobble up weak Pawns one by one. Fine, in his book on endings, writes that when there are two pawns in the exchange (R vs B) the game is normally a draw. How that happened in this game will be shown next week.

Calendar of Events

Sept. 25-29 Plowing Match in Chatham. For accomodation contact: Mrs. Theresa Vld Sluis, 137 Chippawa, Chatham. Ph. 354-7167. Food Booth by Calvin Christian Home & School club, Chatham. Lot #314 on Third Street.

Sept. 29 Annual membership meeting of the Reformed Fellowship of Canada, Inc. at the Maranatha Chr. Ref. Church, Cambridge, Ont. at 2:00 p.m. Speaker: Rev. C.A. Schouls of Mitchell, Ont. on the topic: The Doctrine of Atonement.

Sept. 29 Christian Labour Association of Canada — All-Ontario Fall Rally in Toronto District Christian High School, Woodbridge, at 9:00 a.m. Speaker: Dr. Harvey Smit on "Is Japan the Land of the Rising Sun in Industrial Relations?" Rev. Peter Nicolai from Rexdale will give the closing address.

Oct. 2-21 Oct. 2, Rev. Wurmbrand will be interviewed on the 100 Huntley telecast. Oct. 4, A public rally in the London Dist. Christian Secondary School, 24 Braesyde Ave., London, Ont., 8:00 p.m.; Oct. 9, A public rally in the Mississauga Gospel Temple, 2460 The Collegeway, Mississauga, Ont., 8:00 p.m.; Oct. 11, A public rally in the Hamilton Christian High, 28 Athens St., Hamilton, Ont., 8:00 p.m.; Oct. 14, Church service in the St. Thomas Anglican Church, 1408 Edward St. S., Thunder Bay, Ont. 11:00 a.m. 7:00 p.m.; Oct. 15, Public Rally in the St. Paul's United Church, 349 Waverly St., Thunder Bay, Ont., 8:00 p.m.; Oct. 19, Interdenominational Rally in the West Kings District High School, Auburn, N.S., 8:00 p.m.; Oct. 20, Mrs. Wurmbrand will speak in the Greenwood Pentecostal Church, Greenwood, N.S., 7:30 p.m.; Oct. 21, Mrs. Wurmbrand will speak in the Cold Brook Baptist Church, Cold Brook, N.S., 3:00 p.m.; Rev. Wurmbrand will speak in the Aylesford Baptist Church, Post Rd., Aylesford, N.S., 11:00 a.m.; Rev. Wurmbrand will speak in the Christian Reformed Church, 47 Oakdene Ave., Kentville, N.S., 7:00 p.m.

Oct. 3 Fall Rally S.E. Ont. League of CRC Ladies Societies in the Fruitland CRC. 10 a.m. with Mrs. Patricia Clark, Toronto. 2 p.m. with Rev. Henry Eshuis, Woodstock (in Dutch).

Oct. 11 The Fall Rally of the Central Ont. League of Chr. Ref. Women. Afternoon (Dutch) 2:30 p.m. Speaker Rev. P. Kranenburg. Topic: "Wees niet bezorgd." Evening English. 7:30 p.m. Speaker: Miss A. Masselink. Topic: School children and their problems, with slides. To be held at the Holland Marsh Chr. Ref. Church.

Oct. 12-13 Annual meeting of the CJL Foundation will be held on October 13.

Oct. 12-14 Christian Student Conference, Campus Shalom for all Ontario students beyond High School. Theme "Our Christian task in today's politics". Register with one of the campus ministers: De Haan, Dykstra, Gritter, Kooistra, Pierik, Westerhof.

Professor Beversluis to go on Christian education tours

Calvin College is sponsoring N.H. Beversluis, professor of education, on a speaking tour to fifty-five C.S.I. school communities during the months of September to January. In afternoon seminars and evening public addresses he will discuss basic issues in Christian educational philosophy.

The following is his schedule for September and the first two weeks of October:

Sept. 6, Thursday, Middletown, PA; Sept. 10, Monday, Annapolis, MD; Sept. 11, Tuesday, Silver Spring, MD; Sept. 12, Wednesday, Dresher, PA; Sept. 14, Friday, Sussex, NJ; Sept. 15, Saturday, North Haledon, NJ; Sept. 17, Monday, Fanwood, NJ; Sept. 18, Tuesday, Paterson, NJ; Sept. 18, Tuesday, North Haledon, NJ; Sept. 24, Monday, Wellandport, Ont.; Sept. 25, Tuesday, Fruitland, Ont.; Sept. 26, Wednesday, Hamilton, Ont.; Sept. 27, Thursday, Toronto, Ont.; Sept. 28, Friday, Barrie, Ont.; Oct. 1, Monday, Bowmanville, Ont.; Oct. 2, Tuesday, Listowel, Ont.; Oct. 3, Wednesday, London, Ont.; Oct. 4, Thursday, London, Ont.; Oct. 5, Friday, McBain MI; Oct. 8, Monday, Muskegon, MI; Oct. 9, Tuesday, Holland, MI.

Canadian Christian Education Foundation western tour

Peter Loerts, vice-president of the CCEF, and Fred Vander Velde, executive director, will be visiting the following Christian school communities during the next few weeks.

Sept. 17, Calgary, Alta.; Sept. 18, Calgary, Alta.; Sept. 19, High River, Granum, Nobleford and Lethbridge, Alta.; Sept. 20, Lethbridge area; Sept. 21, Red Deer, Alta.; Sept. 22, Red Deer, Lacombe area; Sept. 23, Red Deer; Sept. 24, Lacombe and Rocky Mountain House; Sept. 25, Langley, B.C.; Sept. 26, Langley, B.C. area; Sept. 27, Abbotsford area; Sept. 28, Vancouver, Burnaby and Fraser Valley area; Sept. 29, Vancouver, B.C.; Sept. 30, Vancouver/Burnaby, B.C. area; Oct. 1, Smithers/Houston, B.C. area; Oct. 2, Smithers, B.C.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Sept. 28	Sept. 26	Sept. 24 noon	Sept. 21 noon
Oct. 5	Oct. 3	Oct. 1 noon	Sept. 28 noon
Oct. 12	Oct. 10	Oct. 8 noon	Oct. 5 noon

Books

Bible Study

The greatest of these is love

Love within Limits, A Realist's View of I Corinthians 13 by Lewis B. Smedes; published by Eerdmans, Grand Rapids, Mich., 1978; distributed in Canada by Oxford University Press; paperback, 135 pages; price: \$4.75. Reviewed by Jacob Kuntz, St. Catharines, Ontario.

It does not happen too often that you would want a book in the hands of all Christians and wish them all to read it, carefully and attentively. *Love within Limits* is such a book. It is a real gem. I cannot say it better than John Piper does in the August '79 issue of *Reformed Journal*: "The virtues of Smedes' book are easy to celebrate. First of all it gets an A+ for style." And he continues: "As for content, *Love without Limits* gives more insight into the reality talked about in I Cor. 13 than ten technical commentaries combined. With all its happy simplicity of style it is powerful and profound because it penetrates to the heart of the complexities of real life. It is practical because the reality the reader sees is his own life. The illustrations do not come from books. They happened yesterday and next door. There is no fluff, no superficiality." The book fully deserves this positive evaluation.

In his opening chapter Smedes writes that "The purpose of this book is to explore how ideal love — selfless love — can take root in the crevices of real life." It is that exploration which we follow as the author points out to us how love can function in our day-to-day existence; what it means that love suffers long, that it is kind, that it is not jealous.

Dr. Smedes distinguishes between "eros" and "agape". Eros is the natural love that wants satisfaction and rewards; agape is the love that moves us toward another person, "with no demand for reward and without expectation of return."

He does not say anything bad about eros. "Eros is a good love, not an evil one." Eros is "the creative power in all that lives and grows." He shows that "agapic love must do its work within the limits created by eros." You can find a most interesting discussion on eros and agape in the above mentioned issue of *Reformed Journal*.

Don't let the words "eros" and "agape" fool you into thinking that the content in this book is beyond common understanding. *Love within Limits* can be highly recommended for every reader, young and old. And it makes an excellent present for birthdays and anniversaries.

It is too rich and too compact to read it in one evening. You have to allow each chapter time to sink in and to be digested. But you will be richly rewarded. For love is inexhaustible.

Sociology

Our daily work in a new light

Work As Praise edited by G.W. Forell and Wm. H. Lazareth in the Justice Books Series; published by Fortress Press, Philadelphia, Pennsylvania, 1979; distributed in Canada by G.R. Welch, Toronto, Ont; paperback, 64 pages; price \$2.70. Reviewed by Rev. L.T. Schaalkwijk, Williamsburg, Ont.

The underlying axiom of this book is: we were created to praise God, both in word and deed. This follows for everything: "Whether you eat or drink (or work), do it all to the glory of God." This theme is developed in various essays by different contributors.

The history of *Work As Praise* is

The Family

Preferred over Spock

The Confident Parent by Dr. Bob Pedrick; published by David C. Cook, Weston, Ontario, 1979; 174 pages. Reviewed by Henk Getkate, Ontario.

This is a well-written book which in many ways escapes the "Spockish" blue-print for success professionalism one often finds in books on this subject. Written with a healthy sense of humor and Christian humility, it is meant for parents, ordinary people who want for themselves and their children to be a family where each may find God's plan and their own potential — the parents as well as their children. To use Dr. Pedrick's own closing sentences, "To be firm, to be fair, to be consistent — these are the keys to success. How to arrive at this opportunity takes our very best effort, bulwarked by a confidence in God's helping hand."

I would suggest parents who think "Children should be seen, not heard," shouldn't bother to buy this book. They wouldn't read it anyway, even if they should. One of the book's greatest assets is its biblical awareness of parental authority; that is, to be Christ-like.

Bible Study

Tenets of Reformed faith in a nutshell

By Grace Through Faith by Remkes Kooistra; fifth edition; published by Guardian Publishing, St. Catharines, Ontario, 1979; paperback, 172 pages; price: \$3.95. Reviewed by Rev. J. Tuininga, Lethbridge, Alberta.

This is a revised and somewhat expanded edition of the booklet by the same title, first published in 1964 by Guardian Publishing Company. Since many readers are likely acquainted with the book, not much needs to be said about this new edition. The printing is larger, and that makes for easier and more pleasant reading than the older edition.

After a chapter on "Life as Religion" two on God's revelation to us (general & special), and a chapter on the confessions, Kooistra follows the usual order of presentation: God, man, sin, salvation, the church, the means of grace, the last things. All in all, I find it a rather good summary or "Synopsis of Reformed Doctrine"

traced both in Old and New Testaments, in the following sequence: "Work As a Part of God's Creation," "Work As Toil Because of Sin," "The Influence of Salvation on Our Daily Work," and "Work in the New Creation."

An important section of the booklet is the one where the Christian's view and action toward "unemployment" is studied.

To me, the most important sentence in the booklet was this text: "My chosen shall long enjoy the work of their hands." This is a promise for the new earth, but by God's redemption we now can already experience the *beginning* of this grace in our lives.

A beautiful booklet about an important aspect of our life.

Secondly, reading it one soon realizes that many of our parental frustrations are not with our children but with our own failures towards them.

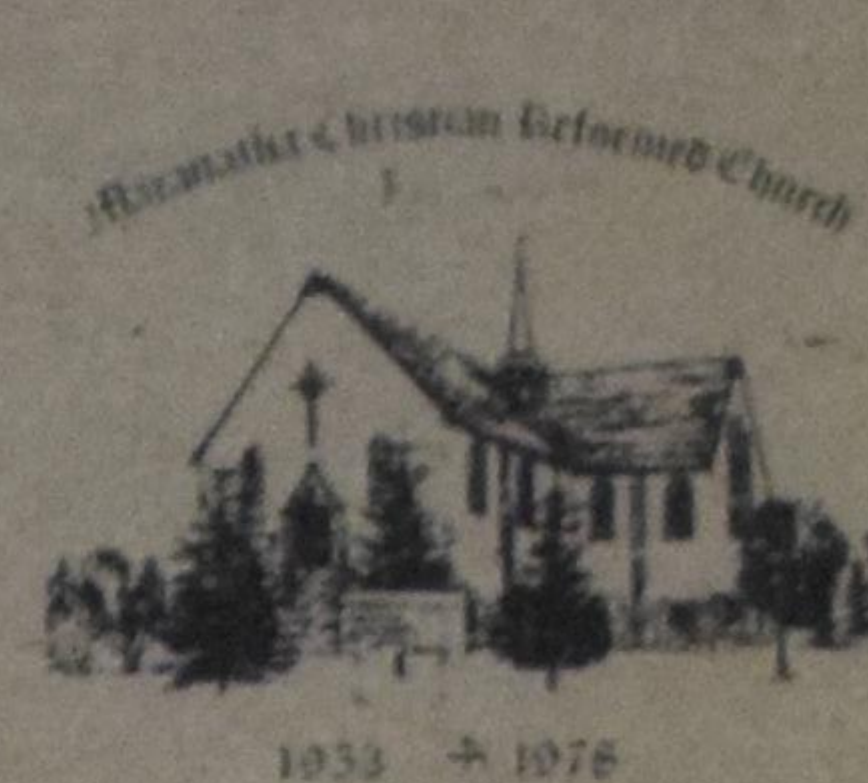
But Dr. Pedrick doesn't stop there, with many brief to-the-point illustrations from his own life and his practice as a counselor, he helps us realize that parents do not always have to be right, that we should be able to admit and learn from our mistakes — towards God, our co-parent and our children — and with a sense of humor also towards ourselves go on from there. Here he gives some very practical and pointed guidance from God's Word.

Arm-chair psychologists will no doubt be able to criticize some of the analogical concepts underlying Dr. Pedrick's work. But the book was not written for such people. Some parents may get bogged down by the diagrams of inter-personal dynamics. If so, just keep on reading, laugh at yourself occasionally, think about your family, share it with a friend when you're done. And above all listen for what God may tell you in this book by a brother who, like yourself, is a Christian parent and has learned from his own experience the confidence of going with God.

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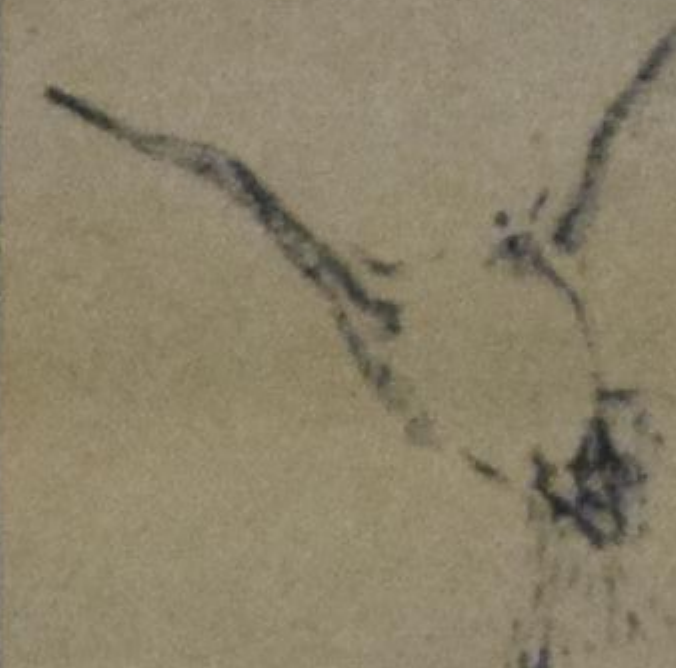
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BY
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